Theological Seminary Number

The Christian Century

PUBLISHED WEEKLY

What Is a Seminary For?
By Elwyn A. Smith

Protestant Theological Education
By Jerald C. Brauer

Seminary, Pulpit and Pew
By David M. Paton

The Minister's Dilemma
By Samuel W. Blizzard

APRIL 25, 1956

In This Issue

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The Christian Century

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Coming Events

April 25-May 9. Methodist General Conference, Minneapolis.
April 26-27. World Council of Churches Faith and Order Commission North American Theological Commission on Worship, Maywood, Ill.
April 27-29. 1956 Washington Pilgrimage.
April 27-29. Lutheran Welfare Conference (National Lutheran Council), Detroit.
April 29. Chicago Sunday Evening Club; Albert J. McCartney, speaker.
April 29. United Lutheran Evangelism Missions, Eastern Shore, Md.; Grand Rapids, Mich.; Mason City, Iowa; San Francisco bay area, Calif.
May 1-3. Congregational Christian Churches Southern Convention Annual Meeting, Greensboro, N. C.
May 1-3. Garrett Biblical Institute Preacher of the Quarter Series, Evanston, Ill.; Gene E. Bartlett, speaker.
May 1-3. United Lutheran Kentucky-Tennessee Synod Convention, Louisville.
May 1-4. Lacy Kirk Williams Ministers' Institute, Bishop College, Marshall, Tex.; theme: "The Forward Look in the Christian Church"; Foy Valentine, John M. Ellison, speakers.
May 2-4. University of Dubuque Theological Seminary 1956 Spring Pastors' Conference, Dubuque, Iowa; Joseph Ackerman, John Groller, Allen O. Miller, David Watermulder, conference leaders; Eugene Carson Blake, convocation speaker.
May 3-6. United Lutheran Nova Scotia Synod Convention, Dartmouth, N. S.
May 4. May Fellowship Day (National Council of Churches General Department of United Church Women).
May 6. Lutheran World Action Sunday.
May 6. Rural Life Sunday.
May 6. United Lutheran Evangelism Missions, St. Petersburg and Tampa, Fla.; Greensburg, Pa.; Mansfield, Ohio; Burlington, Iowa; Gimli, Man.
May 6-8. Christian Churches of the Alabama Area (Disciples of Christ) 71st Annual Convention, First Christian Church, Tuscaloosa, Ala.
May 6-13. National Family Week (N.C.C. Joint Department of Family Life).
May 7-9. United Lutheran Indiana Synod Convention, Fort Wayne.
May 7-10. United Lutheran Pacific Southwest Synod Convention, Phoenix, Ariz.
May 8-9. Lutheran Welfare Conference (Atlantic-Central Region), Associated Lutheran Charities (Eastern Region) Joint Meeting, New York city; theme: "Historical and Theological Involvement of the Lutheran Church in Social Welfare."
May 8-10. United Lutheran Mississippi Synod Convention, Burns.
May 11-13. Kirkridge Conference on the Life of Devotion, Bangor, Pa.; Eugene Exman, leader.
May 13. Festival of the Christian Home (Mother's Day).
May 13. United Lutheran Evangelism Missions, West Penn, Pa.; Yoakum-Victoria, Tex.; Montreal, Que.
May 13-16. United Lutheran West Virginia Synod Convention, Jackson's Mill.
May 14-16. United Lutheran Synod Conventions, Florida (Miami); Michigan (Lansing).
May 14-16. United Lutheran Synod Conventions, Illinois (St. Louis, Mo.); Pacific (Seaside, Ore.).
May 14-18. Garrett Biblical Institute 13th annual Parsonage Life Conference, Evanston, Ill.
May 20. Pentecost.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, APRIL 25, 1956 NUMBER 17

EDITORIAL

APRIL 10-12 Paul Hutchinson gave the C. I. Jones Memorial Lectures at Rayne Memorial Methodist Church in New Orleans. His theme was "The Churches in the Crisis of These Times." A. M. Serex, minister of the church, reports the final words of what proved to be Dr. Hutchinson's last message: "What I have been saying during these days has had behind it a hope that it may help some of you to see the gravity of the position in which the church finds itself in this hour. But it has not been brought forward as a cause for discouragement, complacency, a superficial optimism, contentment with the traditional and the routine. These are states of mind we need to get rid of. But we have no reason to lose courage. We have a gospel which is the word of life. We have a Lord and Master who is the answer to men's needs. We have a fighting chance. What more can we ask?"

Last Public Words of Paul Hutchinson

Remember thy servant, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

United Nations Secretary Brings End of Fighting

EVIDENCE that the office of secretary general of the United Nations can exert a tremendous influence for peace has been provided by the current visit to the Middle East of Dag Hammarskjold. While there is as yet insufficient assurance that the cease-fire will endure, even a truce seemed a forlorn hope when the Swedish diplomat reached the area. In the serious fighting which had broken out between Egyptian and Israeli forces, each incident provoked ever greater retaliations. From all appearances, the chain reaction of war had already started. Then Mr. Hammarskjold arrived in Cairo and urged both sides to abide by Article 2 of the Egyptian-Israeli armistice agreement, which called on each side to refrain from any warlike or hostile act against the other. At this point the United States provided valuable support to the United Nations mission by announcing we would side with and support the victim of aggression. The language was not precise, but was the nearest thing to a forthright reaffirmation of the 1950 three-power declaration which had come from Washington in some time. Under the circumstances, we strengthened Hammarskjold's hand, but it is doubtful that we would have achieved very much had he not been present as an incarnation of the prestige of the world organization. As this is written, the agreement has been reaffirmed and guns and tempers have cooled. Now Mr. Hammarskjold is on his way to Israel. Premier Ben-Gurion has preceded his coming with a speech which shows little faith in the eventual success of United Nations efforts. But every day all-out war is averted is a gift of hope.

Can Civil Rights Be Enforced?

IT IS TOO OFTEN said that civil rights cannot be enforced until enforcement is desired by a majority so large that recalcitrants will fear to continue obstruction of the law. The illustration which is supposed to clinch the point is what happened to prohibition. The argument is currently being applied to the request by the department of justice for additional powers so it can deal more effectively with civil rights violations. The people of the south will refuse to obey the law, it is contended, so why bother to provide an instrument which cannot be used? This is a counsel of despair. Followed consistently, it would make a mockery of the Constitution. Instead of following this fatalistic course, we should recognize that the 13th, 14th and 15th amendments, whose provisions are chiefly at stake, have been only partially enforced for lack of the provisions now sought. The right to vote, to be secure in one's person and property, to be free from violence incited by or involving public officials—these are the rights of every citizen. No citizen is safe as long as any group of citizens may be deprived of these rights with impunity. Congress should lose no time in giving the justice department its civil rights division, in setting up a bipartisan civil rights commission, in moving against the citizens' councils which conspire to rob Negroes of equal treatment under the law, especially of the right to vote. Of course Senator Eastland of Mississippi will try to obstruct this legislation, but the Democratic party, if it is wise, will not let him block it in the Senate judiciary committee. That party placed him in the committee's chairmanship, and it should be held accountable for his behavior there. If necessary, Senator Eastland would make a good subject for the application of a never-used sanction in the 14th amendment. By it, states which refuse to permit a portion of their citizens to vote are deprived of representation in

Congress in the proportion of voters denied the franchise. Since about half the voters of Mississippi are disfranchised, the state has one too many senators in Washington.

Strijdom Reviews Huddleston Book

THE SOUTH AFRICAN tensions have taken a literary turn. First book-stirred tempests stormed around *Whither Africa?* by a leading Dutch Reformed churchman, B. B. Keet. That was the book that scandalized both church and state by speaking out from the innermost circles of the church to challenge and rebuke the state's *apartheid* policy. (See the Christian Century for February 8, page 165.) Other churchmen leaped at once into print, challenging and rebuking that book, some even being stung to more extreme segregation suggestions than they had held before (see the Century for February 15, page 195.) More recently it has been the Rev. Trevor Huddleston's new book, published already in England and soon to be issued by Doubleday in this country, which kept the tempest going. Father Huddleston, after twelve years of heroic resistance to the government's race policy in South Africa, has lately been called back to England by his embarrassed superiors in the Anglican church, and appointed to a new charge there. The book which the change has given Father Huddleston time to write is his own story of South Africa's "immoral" treatment of its 9 million Negroes. Now no less a reviewer than arch-segregationist Prime Minister Johannes G. Strijdom has given the book its chief notice. Somehow, way down in Johannesburg, the prime minister has picked up the eminently Roman idea that because Father Huddleston includes his church in his criticism, his whole critique is invalidated. It is to be hoped that more Protestant members of Mr. Strijdom's audience will take Father Huddleston's judgment on Nationalists, Afrikaners and their churches more seriously exactly because he does deplore the inequalities and segregations left in his own church, too. The honorable reviewer certifies his competence with this judgment: "We reject Father Huddleston's distorted misrepresentations with all the contempt they deserve. Things are well with South Africa . . ."

Catholic Schools Register Large Increase

ACCORDING TO Benjamin Fine, able education reporter for the *New York Times*, enrollment in the Roman Catholic school system in the United States has now reached the 4 million mark, and another million is expected by 1960. In his report of the recent annual convention of the National Catholic Education Association, Mr. Fine noted that at present the Catholic schools enroll 11 or 12 per cent of the school population and will soon enroll 13 or 14 per cent. For many years the Catholic percentage in the general population has been around 16. But if trends were accurately described at this convention, the proportion of Catholics is increasing. Mr. Fine reports: "Figures released here show that one out of every three children born in this country is baptized a Catholic." If these figures are accurate, which is hard to believe, they indicate more success in the hierarchy's campaign against birth control than there is reason to think it has enjoyed. At any rate, this convention launched a new program to acquire an additional one billion dollars for buildings for Catholic schools in the next ten years. The Catholic elementary schools, with 3.4 million children, expect an 18 per cent increase within five years; Catholic high schools, with 690,000 students at present, expect a 25 per cent jump. About one teacher in seven in the Catholic system is a "lay" teacher, who requires payment at a rate not too much out of line with the pay of local public school teachers. The others are nuns and members of teaching orders. The rising costs of teachers and buildings are placing a very heavy strain on contributors.

Paul Hutchinson

August 10, 1890 — April 15, 1956

PAUL HUTCHINSON, editor of The Christian Century from 1947 to 1956 and managing editor from 1924 to 1947, died on Sunday, April 15, in the Baptist hospital at Beaumont, Texas. The cause of death was rupture of the aorta. Following Dr. Hutchinson's retirement at the beginning of this year, he and Mrs. Hutchinson spent three months in Florida. They then went to New Orleans, where Dr. Hutchinson delivered a series of lectures. With these completed, he and his wife started by automobile to Houston, where they expected to be guests of the W. E. Garrisons. Dr. Garrison, formerly literary editor of The Christian Century, went to Beaumont when he learned of Dr. Hutchinson's death. The Rev. Stewart Clendennin, minister of the First Methodist Church of Beaumont, and his wife, together with Dr. Garrison, were with Mrs. Hutchinson until the son, Mitchell Hutchinson, and a daughter, Mrs. Margaret Parsons, arrived from Chicago. Two other daughters are Mrs. Martha Wilbur of Allentown, Pennsylvania, and Mrs. Barbara Teeter of Wilmette, Illinois.

A number of men and women who knew Paul Hutchinson best write on some aspects of his many-faceted life:

Charles Clayton Morrison was editor of The Christian Century from 1908 to 1947.

Halford E. Luccock (Simeon Stylites) collaborated a generation ago with Dr. Hutchinson in writing a history of the Methodist Church. The two men were together in Florida this winter.

Margaret Frakes, associate editor, speaks of what it meant to work with this man of Christian integrity and devotion.

Theodore A. Gill is the most recent addition to our editorial staff; he writes as a younger contemporary.

W. E. Garrison was literary editor of The Christian Century during most of Dr. Hutchinson's association with the paper.

Frank Cartwright attended Garrett Biblical Institute with Paul Hutchinson and was a missionary in China when he was there and subsequently.

Harold A. Bosley is minister of First Methodist Church in Evanston, Illinois, and the Hutchinsons' pastor.

HAROLD E. FEY.

ONE DAY in January 1924, I received a manuscript signed by one, Paul Hutchinson, of whose identity I had no previous knowledge. There were some markings on the manuscript which intrigued me. I finally located

the author in Chicago and invited him to lunch. After three hours of talk, I invited him to join The Christian Century, and he accepted. On his second day in our office, he laid two short editorials on my desk which I sent straightway to the printer. Two days later, a full-length editorial, likewise. Three weeks later, I took ship with Mrs. Morrison for Europe, leaving The Christian Century in his charge.

Paul Hutchinson was a born journalist. There was a mild but wholesome skepticism in his mentality that made him look below surfaces for hidden motivations. His perceptive mind was quick to detect both unconscious and deliberate intentions behind unctuous phrases. He hated cant. His composition was an evidence of a tidy and honest mind. His manuscript came from his typewriter so clean that he rarely needed to change a single word. It was an exact mirror of his mind.

That magnificent historical account of Christianity in the last Christmas number of *Life* was probably produced, after a wide assembling of material, by a single writing. For theology he had only a secondary interest, but his colleagues felt the influence of his potential criticism and wrote with added care.

My debt to Paul Hutchinson, professionally and personally, is the measure of my grief at his premature passing.

CHARLES CLAYTON MORRISON.

PAUL HUTCHINSON was a "man of the world" in the highest, greatest sense of that phrase. There is a low sense in which the phrase is often used. But there is a high sense which is pictured in the far vision of St. Paul. Paul Hutchinson, like his namesake, St. Paul, dealt in horizons. Just as St. Paul cried, "I must see Rome," so this Paul of our time kept crying, "The church must see the Orient, Africa and the whole round globe."

Only at a later time can the many-sidedness of this man be assessed. But, very probably, when that is done, it will be as a prophet of a world church and a force in its realization that Paul Hutchinson will stand out in the minds and hearts of a multitude of people.

Edward Arlington Robinson puts into the mouth of John Brown on the scaffold, "I will have more to say when I am dead." Paul Hutchinson will have much more to say now that he is dead, about the building of a church in the world as broad as the love of God.

Who could measure his capacity for friendship? He did not have the devastating, vociferous, often back-breaking cordiality of the professional "greeter." His love was like clear waters that run deep.

Who could pay adequate tribute to the penetrating x-ray eye, which saw through pretension, camouflage and empty verbiage? He was sympathetic and patient, but ready to bring to the help of good causes words as sharp as a scalpel.

Paul Hutchinson's spirit is well expressed in his own words, written just thirty years ago. Writing of the church he said: "The church has had its hours of conformity, of regularity, of walking in well marked roads. But these have not been the high hours. Whenever the moment comes when the church is ready to break the trammels of convention, to forsake the trodden paths, to mount again for some new circuit through some new wilderness, or along some new border, then it comes aflame once more." That was the spirit of Paul Hutchinson, aflame.

When mourners gathered around the deathbed of Oliver Cromwell, he asked, "Is there no one here who will praise God?" Thousands will mourn the passing of this great spirit, one of God's rich gifts to our time. But they will also thank God devoutly for his intrepid mind, his courage, and his great heart.

HALFORD E. LUCCOCK.

ALTHOUGH the qualities that shadow in human beings the image of all a godly man should be have often been defined, they have too seldom been demonstrated, too seldom *lived*. But for the privileged few of us who worked at Paul Hutchinson's side from day to day —so secure in our faith in his soul's integrity, in the rightness of his judgment, in the purity of his every motive— they *were* demonstrated. Great editor, discerning observer of the current scene, wise critic not for the sake of criticizing but because he so deeply cared: all these, we acknowledge, he was. But for us he was first of all P.H.— the most kindhearted, sympathetic and considerate of coworkers, utterly incapable of an unworthy word or deed; the most devoted and steadfast of friends; the embodiment in one person of Christian love, of that virtue so badly needed in this insecure world yet so rarely encountered: complete unawareness of self.

Last week there was a tangible lifting of spirits around the Century office: P.H. was expected back in town the following Thursday, and once again, if only for brief periods, we would have him with us. Now, suddenly, there is instead a dismal void that leaves us still incredulous, and lonely, and sorely hurt. But with us—as with his wife and the children and grandchildren so dear to his heart—Paul Hutchinson has left his most precious heritage: an abiding love that through the years will never let him go.

MARGARET FRAKES.

ON A MORNING when God's mercies are not easily remembered, I number near the top the goodness of God in giving me my few months with Paul Hutchinson. The benefit was more than the contact with a brilliant journalist, though that by itself is gratefully remembered by one who aspires to follow, even afar off. But the thanksgiving that quavers out of sorrow is for Paul Hutchinson himself, for having known him and worked beside him, and listened and laughed and sung with him. Those verbs are not carelessly chosen—Paul's blue pencil taught me that, early.

To know him was to live next to greatness which refused to know itself. Humility and serenity are words that come to mind, and they have their limited usefulness on this page. But Paul's simplicity asks for other words. His was the simplicity of a very complex man who never was complicated. His was a humility stiff with the spine of conviction and commitment, but gentled by an appreciation of human fallibility and by a reverent awareness of enveloping mysteries. His was a reconciling serenity which God sustained over a terrible, restless concern for all that is wrong in the world.

To work beside Paul Hutchinson was to watch discrimination at its proper task. Sentiment was separated from

sentimentality. The beautiful was never confused with the pretty. Suppositions could not masquerade as facts. Being nice was not all of loving, and giving a man a break was not all of justice. Because in his integrity Paul said so, some may have thought him hard. He was not; he was being honest as he had to be with the loveliest and the truest and the best in reality. This is true discrimination. Bowing himself under every judgment he made, he never condemned any man for thought or action that had to be criticized. Censure was not in him, though there was wrenching sorrow which made him want to hide himself from those who brought grief to others or to a Christian cause.

Usually, when we say that the world is smaller because someone has left it, we mean that that person was himself a large part of our world. So it is when we say such of the world after Paul Hutchinson died. But we mean more, too. For the special fact about Paul was that he was always himself pointing out the largeness of the world. To sit in Orchestra Hall with him, listening to the great music he loved, was to be shown new depth and delight in existence. To talk the Civil War with him, or current politics, or world geography, to watch a ball game with him, or a television comedy, was to find an excitement and enthusiasm in living that had not been noted before. Typically, Paul underrated his theological equipment. But in him were alive both the critical realism (not crape-hanging) which is true protestantism, and the grateful affirmation of creation (not vapid geniality) which is true catholicism.

But the largeness of the world is not all he pointed out. To sing a hymn beside him in church—oh, how he sang! —was to be turned to the largeness beyond the world. He was a witness to us all, pointing beyond all that he knew and loved to Him by whom we are all known and loved. His composure in the last bad moments was the confidence of one who had often sung his true faith and who knew that the physical ordeal of death was no spiritual catastrophe. No one argues the New Life around this office this week. We all met it in Paul.

THEODORE A. GILL.

IT IS PROPER enough that the editor should ask for some words in recognition of Paul Hutchinson's scholarship, for it was varied, accurate and profound. He knew both facts and ideas. He knew how to collect data from the literature of a subject or from personal investigation, as might be appropriate, and how to sift and evaluate the data, and how to base reliable conclusions upon this tested material. To have the power to do these things and the habit of doing them is to be in possession of the methods of scholarship. To have applied these methods for many years to the study of many fields of human interest—historical, social, economic, political, religious—is to have gained an accumulation of scholarly knowledge. This is what gave such solid quality to Dr. Hutchinson's editorial writing. Being timely and well written it was good "journalism," but it was journalism purged of the taint of superficiality which is commonly (though often unjustly) associated with that word. By temperament and character he would have been the last to assume an oracular air as one who spoke with authority, but what he wrote had the authority of carefully checked facts intelligently interpreted.

All this is true, as I well know through about 30 years' editorial association with Paul Hutchinson, and it is important as a tribute to his intellectual integrity and competence. Yet scholarship was not the greatest of his qualities. To speak of this alone is to omit those rarer gifts and graces which gave him a unique place in the respect and affection of his colleagues and of all who knew him well. But I must accept the limitation of my assignment. His scholarship was only a fraction of him, but it was extensive and sound. It was like the skeleton in a healthy body—never exhibited, but giving structure and strength to all his thinking.

W. E. GARRISON.

IN HALF A DECADE of life in China Paul Hutchinson influenced more Chinese intellectuals than most of us influenced in half a lifetime. From 1916 to 1921 he edited the *Chinese Christian Advocate,* a Methodist monthly. During these years he headed and in large measure guided the youth movement in China. As chairman of the China Christian Literature Council he inspired Chinese thinkers and writers of different Protestant denominations. The individual contacts made by him in these various posts were used by him as opportunities to stimulate the thinking and to enlarge the Christian social vision of those with whom he worked. Some of these people are highly influential today in the Christian church as it exists under the Communist government.

One of his greatest and most lasting contributions to his church has not heretofore been publicized. In 1920 Methodist delegates from all China gathered in Peking for three weeks to plan a unified program for the decade immediately ahead. The questions raised by Paul in committee or in full session were apt and incisive, while his points in public debate or in conversation were so creative that he did much to guide the thought and action of his denomination in China.

Shortly after war's end in 1945 I sat in a great port city with a Chinese literary leader who had spent harrowing months in prison under the Japanese. We renewed our long-standing friendship and almost at once he asked, "And how is Paul?" When he was told he waited a moment as if to weigh his words, then said: "He did more for my intellect and my heart than any other person I ever knew."

Such a tribute, which could be duplicated from other Chinese, crowns in unique degree the five short years Paul Hutchinson invested in China.

FRANK T. CARTWRIGHT.

PAUL HUTCHINSON was born to the church and lived in it all his life as a consecrated member. His membership in the First Methodist Church of Evanston began in 1943. He was drawn to it by his great admiration of and love for Ernest Fremont Tittle. I myself have known Paul Hutchinson as friend and counselor for more than twenty years, the last six finding me in the enviable position of being his minister.

I think of him as a faithful, active churchman. When his

(Continued on page 523)

Protestant Theological Education

By Jerald C. Brauer

FEW WILL DENY that it is time for the thoroughgoing reconsideration which theological education in America is now beginning to get. This reconsideration involves everything from the total curriculum structure to the content, method, and interrelationships of various theological disciplines. All of this must be placed within the context of a very complex and rapidly changing modern situation. The problem involves theory and practice, theological reconception and the practicing ministry, the American churches and the American culture, all of which must be studied in the wider context of the growing self-consciousness of the ecumenical movement.

I should like to submit that the major issue confronting American Protestantism and its theological education today is the divorce between personal piety and belief and the total social-cultural life in which modern man lives. Such a gap is obvious and its presence suggests a primary distortion of the Christian faith both in belief and practice. Protestantism has been so successful in winning people, raising money, publicizing the faith, doing needful works of charity, and carrying on countless other activities that it has not had to face the question of its obvious failure to relate belief and piety to the actual centers of decision in modern life. Only now is it beginning to discover that it has not permeated the ethos of contemporary American culture.

In spite of the surging interest in religion, Protestantism appears to fail in America in several important aspects. It has not related itself creatively to the forms of modern industrial technological life. It appears to have little to say to responsible men of affairs as they engage in their daily tasks, and it has even less to say to laborers. It has concentrated so much on disembodied "saved souls" or so much on making bodies more comfortable, that it has neglected to deal with the total man as he confronts the divine imperative through his modern social and cultural setting.

I

How did we arrive at this state of affairs? Obviously the answer is complex. But whatever answer we offer it cannot be unrelated to the history out of which we have come. The situation in which we find ourselves today has emerged out of our past. As we address ourselves to the problems in contemporary theological education we must understand how this present has been formed out of the past. It will help us better to understand both the frustrations that bind us and the possible fresh directions in which we might move.

Among the various factors responsible for our present situation I should like to focus on two. First, there is the very nature of Protestantism itself as it has developed in America. Second, there is the method and the content of modern theological education in the United States and its relationship to American education, particularly as found in the universities. In a brief resumé one can only point to the revolutionary changes in the total social-cultural scene in which American theological education lives and works.

Pietism was a key movement in Protestantism that helped to produce the split between piety and culture in America. Pietism took over, built upon, and transformed early Puritanism in the American scene. Like Puritanism, it insisted that personal conversion was the very center of religious life. Unlike Puritanism's, the pietist conversion experience did not occur in a total context of Scripture, doctrine, church, culture, community, and the individual. The individual was the center; doctrine, polity, worship, and education were all so subordinate to personal experience as ultimately to be of little consequence.

Revivalism was the fullest expression of the pietist conception of the Christian church in action. It had much to commend it to a new land. Ardent revivalists could, if necessary, bypass education, precise theological formulation of the faith, a constructive social ethics, and even history. All was made clear and unambiguous—a man either was a Christian or he was not. The Christian knew and could testify to specific religious experience, and he lived a particular kind of life. Only two things were of real importance. At the center was a conversion experience, and the only consequence would be a certain kind of activistic moral life. Such a view was ideally suited to the frontier situation. It was not cluttered up by book learning. It presented men with a clear set of alternatives and it provided a definite kind of morality. One should not underestimate the significant and valuable role of revivalism in American life, even to the present-day activities of Billy Graham. But one should also recognize its responsibility for the split between piety and culture.

Revivalism presented two options. Both were taken up, and with much the same consequence. On the one hand, revivalism argued that if enough people were converted to Christ, the cultural life would automatically take care of itself. On the other hand, a more realistic strain of revivalism recognized that there was no automatic carry-over from personal piety to the conduct of complex public affairs. These revivalists held a definite picture of God's will for society and proceeded to fill in the picture with a specific plan for reform. Of course, this was to be carried through by God's converted followers. In either case there was a failure to deal realistically with Christian culture and social responsibility. When the situation called for hardheaded analysis and careful evaluation, revivalists simply cried for godly action or assumed no responsibility at all.

Voluntaryism is another force that developed in Protestantism in America and encouraged the split between belief and culture. Under separation of church and state, for the first time in fourteen centuries, the churches were dependent on their own faith, ingenuity, and effort for survival and growth. They had to win the voluntary support of their people. In itself this was a great blessing for Christianity and for the nation, but it was not an unmixed

blessing. There were two consequences, and each intensified the split between basic Christian belief and culture.

Voluntary groups under separation tended to play down their uniqueness as churches and stressed their utilitarian value to the nation. People were urged to join and support the churches in order to secure the welfare of the nation through the profession and practice of personal morals good for public virtue: honesty, thrift, or patriotism. The subtle and intricate relations between Christian presuppositions, practice, and the forms of cultural life were completely ignored.

Hand in hand with this utilitarian view of the role of the church in society went a new view of the church itself. The denomination as developed on the American scene is something utterly unique in Christian history. Professor Sidney Mead has gone beyond previous definitions of the denomination in pointing to its definitive mark as a voluntary association directed toward specific tangible objectives for which support can be asked and given.

All the "churches" in America have become "denominations" in this sense. This holds true of the so-called confessional as well as the non-confessional churches, of the so-called "free" churches as well as those churches coming from a European background. The unifying objective is tangible and capable of approximation. Attention tends to be focused on the denominational activities, and interest in campaigns, drives, and statistics tends to shoulder out the weightier matters of the Christian life and work. This means paying less attention to doctrine, to the Christian heritage, and to the complex social-cultural life in which the church finds itself. This has had and still has its influence on theological education in America. Activistic drives tend to sidetrack discussion of basic theological beliefs in the interest of unity or lead to rigid adherence to a set of beliefs that must not be disturbed while the church is busily engaged in winning people and raising money.

II

American theological education itself bears its share of responsibility in encouraging and maintaining the divorce between Christianity and culture. Perhaps theological education has reflected too exactly the nature of Protestantism as it developed in America. Theological schools really emerged in early nineteenth century America. They were brought into being primarily to serve the denominations, and they have served them admirably. Only a few theological schools were or are located on or even near university campuses. Most were probably deliberately located at some distance from them. And fewer still have any direct organizational affiliation with a university. For better or worse, the universities represent the spirit and the intent of modern culture. This holds true with regard to some of the fondest illusions of modern culture, and to much of the creative and advanced thinking of our age.

Unfortunately, for some time now American theological institutions have not really been concerned about these centers. Most theological schools are geared primarily to the tangible objectives of the denominations which they serve today. The rich Christian heritage, with its past and present responsibilities to culture, is either ignored or is used as a tool to meet an immediate objective. As a consequence, great stress has been placed upon the so-called practical disciplines and the techniques of practicing the ministry. This situation is clearly reflected in the typical theological curriculum today. In spite of many efforts and much tinkering, there is still little or no genuine relationship between the so-called "theoretical" and the "practical" courses. Thus the gulf between belief and action in American church life is matched by a similar gulf in the theological curriculum.

Meanwhile, the theological student is caught in the impossible situation of trying to prepare for a ministry whose major problem will be to make the Christian faith decisive for his parishioner's total life. But his education usually gives him little or no help in pulling together the rich heritage of his faith with the practice of his ministry as he will perform it. Either it is assumed that his practicing ministry will take care of itself if he has a proper understanding of the problems and content of the faith past and present, or it is assumed that such a correlation really is not important. The important thing is a successful ministry in the day-to-day operation of the church as this is now carried on. Thus theological education does its part to deepen the gulf between Christianity and culture.

III

The universities have also contributed to the perpetuation of the split between faith and culture in American life. As arbiters of modern intellectual life they have had to become completely open to many ways of interpreting human experience. A coherent pattern of life could be based on any one of the many presuppositions which compete in the free market of the university. However, a Christian understanding of the nature and destiny of man has long been suspect in intellectual circles. It has been possible in most universities to interpret life from the point of view of pragmatism or of some form of idealism or even of some variation of dialectical materialism, but hardly from the religious perspectives of our peculiar Christian faith. Such views might be held in private, but at no point were they to interfere with or contribute to the understanding and teaching of a particular discipline.

Certainly the universities had grounds for adopting such a stand. They had had sufficient experience with various forms of Christian dogmatic sectarianism, and they had not yet felt the full weight of various modern forms of totalitarian dogmatisms. Further, there was little in the way of fresh and vital interpretations of reality forthcoming from American theologians. The churches had largely neglected the intellectual side of the faith except in sporadic outbursts against supposed threats to orthodoxy latent in new discoveries of science. Even such outbursts can be understood only as the consequence of the failure of the churches constantly to relate faith and culture. The result has been a lack of constructive contacts between theological education and the university.

Where that contact has taken place, it has usually followed one of two patterns, both of which reflect the divorce of which we have been speaking. One pattern was to have a divinity faculty sitting on the sidelines of a university's life supposedly absorbing its benefits by osmosis. As a professional school, its task was set by the denominations to train men for the parish ministry. Not too much

was to be expected of either faculty or students in the way of research as defined by the university. The theological school had the prestige reflected on it by the university through which denominational men, regardless of religious opinions, could win degrees. The university, for its part, had one more channel of access and service to an important segment of its public. But was this not a tacit admission that there was no genuine relation between theology and culture?

The other pattern went to the opposite extreme. Intensely dissatisfied with the failure of the churches to take modern intellectual life and culture seriously, the leaders of some "emancipated" divinity schools turned to the universities to supply the basic presuppositions by which they could make sense of their faith and their lives. In this case, the theological faculty tended to be completely absorbed in the university, accepting its standard and training "scholars" rather than "ministers."

Naturally the question eventually arose as to exactly what, if anything, the theological faculty as such was contributing to an interpretation of life and culture that the university did not already do better. Concentration on research at the doctoral level at the expense of education for the parish ministry and even of their interrelation—such was the state of affairs. This was but one more way of saying that there was little or no relation between the basic insights, beliefs, and practice of Christianity and modern life as it is lived.

IV

This, then, is our situation. What can we in theological education do about it? Let us admit that actually there is little we can do immediately by sheer power of will. We can neither extricate ourselves from our past history nor by resolution alone shape our future according to present wish. But, fully cognizant of the past that has formed us, we must look at the knotty problems of the present and try to decide where we can and ought to go. There appear to be a number of hopeful signs which hint of a change already under way in our total situation. At least four new indications give promise of a more realistic attack on the central problem confronting Protestantism and theological education in America.

First, there is the genuine theological renaissance that has been under way in America since the 1930's. Although it owes much to European developments, there have been distinctive American contributions. At its very center is a thoroughgoing reinterpretation and fresh apprehension of the insights and relevance of the Christian faith. Its protest against immanentism and against the rationalizing and moralizing of Christianity cut against both liberalism and orthodoxy. Professor Bernard E. Meland in a forthcoming book speaks of this entire movement from Barth to Bultmann and Whitehead as a new Reformation which, with "its realism, its openness to *otherness,* and its conception of judgment and grace," is a new and vigorous stage in Christian history. Certainly the American scene has not had theologians of the stature of Tillich and Niebuhr since the days of Jonathan Edwards.

Already this new theological realism has made a profound impact on theological education. It has been felt, not simply in systematic theology, but also in fields such as church history, Bible, social ethics, and in some of the practical disciplines. However, it still has not made sufficient headway to affect curriculum structure or philosophy of education to any great extent in the vast majority of theological institutions.

The new Christian realism, granting profound differences within it, provides the opportunity of a common theoretical basis undergirding the various theological disciplines. Once again they will be able to converse together and participate in the common enterprise in which they make unique and yet individual contributions to the total theological scene. Education for the parish ministry, for other specialized ministries, and for specialized scholarship itself can then be seen from a new perspective.

Above all, the fruits and insights of the theological renaissance have to be carried into and correlated with the practical side of the curriculum. To date this has scarcely occurred. Until it takes place the theological curriculum will continue to perpetuate the gulf between faith-belief-doctrine and practice. Little wonder there has been but slight carry-over from the new Christian realism into the day-to-day life and action of the churches.

Second, the so-called "religious revival" that is under way presents us with a singular opportunity to make Christian faith profoundly relevant in the lives of the people and to culture. To be sure, at present it appears to be concerned, apart from statistics, with personal piety, peace, prosperity, and other pallid forms of faith. But let us not forget the large and eager audiences that turn out for Paul Tillich, the eminently successful paper-back editions of Niebuhr, Tillich, Buber, *et al.,* and the responsive readers of William Miller's *Reporter* articles. For better or for worse, there is a new openness toward the profound and serious presentation of the Christian faith.

The churches and theological education have hardly begun to deal seriously with this opportunity. Many of us have rightly pointed out the dangers of the situation, but few of us have taken advantage of the situation to work more closely with laymen inside and outside of the churches. There have been several experiments in America comparable to the evangelical academies in Germany, but neither the churches nor theological institutions have done an adequate job of relating Christian faith to day-to-day activities and to the centers of decision in modern life. Theological education ought to seize this opportunity and seek to create fresh ways, through and beyond the parish organization, to relate the new apprehensions of Christian faith to the tensions, problems, and potentialities of modern life.

Third, there has emerged in America a vision of the life of the church that transcends the restrictive view of the church as merely a voluntary association of individuals gathered to further common tangible objectives. Even the National Council of Churches and the World Council of Churches, which originally started from this point of view, have of necessity pressed far beyond it. Both came into being as a means of expressing a common unity through working together for tangible objectives.

The denominations often came together on the basis of cooperation in the accomplishment of practical life and work goals. But they soon learned that such common activity inevitably pushed them beyond "life and work"

to a consideration of "faith and order." They could not rest content with mere activism in common programs. They had to explain, at least to themselves, the nature of the unity and disunity in their common faith. Also, they felt impelled to relate their faith to the totality of the culture in which they lived their lives and did their work. This conception of the church ought to encourage theological institutions to reconceive their curriculum and their purpose. Theological schools do not exist primarily or simply to train men to do particular tasks in order to achieve tangible objectives. That the ministry must be concerned with tangible objectives cannot be denied, but that this concern constitutes the nature and the end of the church and of the ministry simply cannot be maintained any longer.

Finally, another factor to be reckoned with is the new spirit developing between universities and the theological faculties in their midst. Old suspicions and antagonisms are melting away. Again there appears to be genuine concern with integrating theology into the intellectual life of the university without jeopardizing the integrity of either. No longer is each determined to dominate or control the other. Theology, without asking any special favors, is being given an increasingly vital place in our universities. If the business of the university is to serve man through enriching both his spiritual and his material life by interpreting the meaning of existence and by exploring the mysteries of nature, then a theological faculty plays a necessary role. It is a constant reminder to the university, dominated by seemingly objective scientific points of view, that faith plays a role in all attempts to understand and interpret the meaning of life. It points to the fact that there is no possibility of a totally unified outlook on life apart from some implicit or explicit faith.

Theology in the university also points to a level of reality in life often overlooked or denied by other disciplines. In fact, it seeks to point to the source and end of all reality which cannot be ignored by earnest men who seek to make sense of life—past, present, or future. Just as theology seeks to contribute to other university disciplines, so it must be open to the insight of these disciplines. In this way it seeks to relate itself to the forefront of modern thought and culture and seeks to bridge the gap between faith and culture, participating in fresh attempts at synthesis.

In the light of this new situation, certain risks must be taken in contemporary theological education. We must have the boldness and vision to reconceive certain aspects of education in view of our past and present. That could mean adding new disciplines while relocating or dropping others. It will inevitably involve constant attention to the structure of the curriculum and the philosophy of education that undergirds and lives through it. To continue to do the same old things in the same old way, only more so, is to continue to train men who will perpetuate the gulf between faith and culture.

What Is a Seminary For?

By Elwyn A. Smith

EVERY THEOLOGICAL SCHOOLBOY knows what a seminary is for: to train young men and women to serve their churches as ordained ministers and educators. Actually, a seminary does far more than this. It exists not only to give students a command of the church's theological heritage, but to provide a forum where questions may be raised that may not be asked anywhere else. One of the seminaries' most important functions is to consider the duty of their several parent denominations to the church universal. One of the church's few "built-in" safeguards against religious fads is the freedom of a theological faculty to ask significant questions.

Freedom—for What Purpose?

Academic freedom therefore possesses a significance in theological education that goes far beyond any question of professional privilege or individual right. The church itself is the beneficiary of the freedom of its professors and should be jealous of their liberty to speak critically. So does the church save itself from the fascination of temporary theological movements and all that is merely the form of godliness.

This being so, tremendous responsibility devolves upon theological professors. Whether a seminary serves the church well depends in a high degree upon the use to which professors put their freedom. At the present time they select their own fields of inquiry. Once elected, professors of even the closely defined denominational groups have little reason to complain of restriction. Nevertheless, all seminary faculties live in a context which imposes certain unavoidable obligations.

If an American theological professor is to respond to Christ's summons in this era and in this nation, he must understand the thought and experience of the American church as well as he knows his own field of study. Humanly speaking, it is in the union of these two streams that fresh understanding of the church's peculiar task originates. A seminary professor who is out of touch with the practicalities of church witness is no better qualified to prepare its clergymen than if he were to neglect his field of scholarly pursuit.

Despite these considerations, an astonishing number of seminary professors pursue their personal interests without applying their minds to the tough church problems that overhang the young clergymen they are educating. Some university professors of religion claim no church faith and regard themselves simply as scientific investigators. Oppositely, there are theological professors whose obligation to a point of view overwhelms and subverts their scientific

training. But relatively few men engaged in the education of ministers stand at these extremes. Most are loyal both to a confessional position and to the scientific principles in which they have been trained and by which alone they can produce reputable scholarly results.

Scientific vs. Confessional Viewpoints

Yet these two loyalties remain unreconciled. Although many a professor will maintain that he personally feels no tension between religious confession and scholarly practice, the intellectual cleft persists. While he may feel no distress about his double dedication, neither does he see the recharging of the church's witness and his scientific work as a single pattern of faith and vocation. In the minds of many theological professors, critical scholarship and the witness of preaching are matters quite distinct from one another. It may even be argued that the problems of the contemporary church constitute a special field of investigation! As against such a view, one distinctive mark of a *church* professor is his steady concern that his pursuit of technical studies shall in the end clarify the meaning of God's word and work.

It may be true that professors in unaffiliated divinity schools have no obligation to live and think and act within the church, although as members of any particular congregation they are bound to relate their vocation to the church's life and witness. But there cannot be any question that professors engaged in the education of ministers for organized denominational programs, formally responsible to church judicatories and constantly fostering loyalty to their own communions by published writings, are obligated to attack the unsolved problems of the church. In today's prime problem, for instance—distinguishing true from false in the new flood of religiosity—no denominational seminary teacher should be failing to contribute the insights of his discipline to the formation of the churches' judgment.

The Role of Professionalism

Theological scholars are of inestimable importance in clarifying ever afresh the situation of the church. It may well be that a particular church need can be revealed only in the light of a scholar's special knowledge. Far from being alien in the church, learning is one of its brightest hopes of reform. But learning is now for the most part not actually being brought to bear upon church problems. Instead of providing light, many of the creative minds of the church work in isolation from its common life even while they educate its ministers, because in practice they are pursuing professional objectives quite distinct from the church's pressing task of witness.

The malady of which we complain is largely a consequence of academic professionalism inculcated by university graduate schools. Most young men proposing to be ministers believe themselves summoned by the will of God to tell the good news of salvation and reconciliation in Christ. In college and seminary the original simplicity of their call to the ministry is profoundly changed by the discovery of religion as a system of problems, an experience designed by their instructors to foster maturity of personality and religious outlook. Abler seminarians choose a teaching career and in graduate school they become students—sometimes even satellites—of strong personalities in the religious field.

It is part of the experience of a graduate student that he should open himself to his environment, but the benefits of this frame of mind may be balanced by some losses. During this period his thinking may assimilate the typical professionalism of the academic world. The force of religious calling diminishes as he discovers success in academic life. The thrill of original research and the adoption of high scholarly standards foster motivations more intellectual than religious, more characteristic of the scholarly profession than the calling of the church. Unless these are reconciled at this time and all through life, the young man who went to seminary to be a minister in the name of Christ is already alienated from his calling. He no longer understands himself to be a man summoned to the task of proclaiming the gospel. He has become an academic professional, habituated to the objective study of Christian history apart from a personally felt command to witness in the role of minister-teacher.

The Scholar's Obligation

Because seminaries are dependent upon the men emerging from a type of graduate training that obscures church motivation, theological faculties are generally marked by the unresolved conflict between commitment to religious confession and the mentality of graduate scholarship. Lay Christians have a right to expect seminary professors to possess superior discernment of the church's unique character and task, and scholars more than most persons ought to be held responsible for what they say and how they choose.

Yet after almost a century of debate the tension between religious faith and scientific scholarship in considerable measure continues to prevent church professors from exercising significant leadership in the several communions. The problem is endemic to theological education and can be dealt with only by the professors themselves. Until they turn the power they possess as trained intellectuals into the distinctive task of the church, the denominations must look to others to bear the burden of self-scrutiny that is the guarantee of the church's character.

Far Music

FAR countries of a farther land than man
Has ever struggled to in plane or ship
Or mental soaring since his mind began;
Weird liquor that has never passed his lip,
A higher vision than the sky-spheres yield
That he has struggled up, a deeper pitch
Than waters have allowed his form, though steeled
For deep discerning in the aqueous ditch.
Though in itself man's eloquence is fair,
This strain transcends his sharpest element;
For now the artist and his art are sent
With the Creator's self to some nowhere,
Even beyond the undreamed firmament,
Into a dim, inscrutable despair.

KENDIG BRUBAKER CULLY.

The Minister's Dilemma

By Samuel W. Blizzard

THE NEW AMERICAN CULTURE has resulted in a change in what people expect of the minister. In the past the parish clergyman has performed his functions as a general practitioner. Now, increasingly, he is expected to be a specialist. Parishioners who are confronted by a complex and chaotic world want to be counseled rather than to receive a social call from the minister. They look for a perceptive prophet who is able to make sense out of the crisis of the current week rather than for a preacher who merely assures them that all is well with the world. They seek the help of a priest who uses liturgy, rites and sacraments in a way that is meaningfully related to the issues of life rather than letter-perfect administration of the church ordinances. They want a professional organizer rather than an amateur promoter. They expect the minister to be an efficient manager of the business affairs of the parish rather than a laissez faire administrator.

But what parishioners and community residents expect from the minister is only one side of the picture. The other side is the minister's picture of himself. He too defines the roles he is expected to play. Research now under way among 690 clergymen representative of the theologically trained American Protestant parish ministry suggests that Protestant parish clergymen in the United States face a basic dilemma. The theology they hold and the seminary instruction they received place the roles they perform in the parish in one priority order. But they actually spend most of their time doing those things they feel are least important. Denominational goals and programs and local parish needs determine the use of their time. But these activities bring the least satisfaction. Hence the various offices of the ministry are normatively in one order of priority, and functionally in another order of priority. Therefore there is much ambivalence about those offices.

The Practitioner Roles

For purposes of analysis, six practitioner roles have been distinguished within the work of the parish minister: administrator, organizer, pastor, preacher, priest, teacher. In the *administrator* role the minister is the manager of the parish. At the local church level this involves official board and staff meetings, publicity, clerical and stenographic work, financial administration and promotion, physical plant supervision and general church planning. Related denominational and interdenominational assignments enter here, too. The *organizer* role involves leadership, participation and planning in local church associations and community organizations. The *pastor* role involves interpersonal relations. This is distinguished from the intra- and inter-group relations in the organizer role. The pastor does the visiting among the parishioners and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance.

The *preacher* role involves the preparation and delivery of sermons. The *priest* is a liturgist. He leads people in worship and officiates in the rites of the church. The *teaching* office involves church school instruction, confirmation classes, study group leadership and preparation for teaching. Throughout this article the six roles are used in these specific meanings.

Some of the practitioner roles of the parish ministry may be classified as traditional, others are neo-traditional, still others may be called contemporary. The roles of preacher, priest and teacher are those which the Protestant clergyman *traditionally* performs. There is a biblical definition of these roles. Furthermore, there is a theology (or religious ideology) associated with the traditional offices. Church tradition also supplies patterns for these roles. Role definitions, expectations and ideology are all present. Hence the parish minister knows how to legitimate the way he fulfills the roles of preacher, priest and teacher.

The pastor role is *neo-traditional*. It has a biblical tradition and an ideological definition. However, new developments in clinical psychology and counseling procedures are giving a new outline and new direction to this role.

The *contemporary* roles are those of administrator and organizer. These roles are newer to church practice and tradition. The ideology of these offices is not as clearly defined in scriptural tradition. There is little agreement on the legitimate behavior in these roles. Men who are recruited for the ministry usually have an image of the preacher, priest, teacher and pastor as a servant of God. They lack a religiously oriented image of the minister as organizer or administrator.

Norms and Motives

Each of the 690 clergymen participating in our current study of the Protestant ministry was asked to evaluate these six roles from three perspectives: importance, effectiveness and enjoyment. It was assumed that when the ministerial informant rated the tasks in order of importance, he would reveal his concept of an ideal ministry and the goals he has as he functions in the parish. By rating the importance of each job he was stating the norms for the minister's professional behavior held by the church as an institution.

This normative view of the six roles, as seen by the parish minister informants, goes from most important to least important as follows: preacher, pastor, priest, teacher, organizer, administrator. Rural ministers rate the roles normatively in the same order as do those serving urban churches. This is the status hierarchy for a normative view of the roles of the parish minister.

In the next stage of the self-analysis procedure, the clergymen were asked about their sense of effectiveness in performing the various tasks of the ministry. The intention was to ascertain the ministers' level of personal involvement in relation to each professional role. Each man's sense of effectiveness in performing the various roles was used as one clue to his ministerial motivation—what was pushing him and what he was driving at as a minister.

Generally the ministers felt most effective as preachers, but their sense of effectiveness in this role was not as strong as the importance they attached to it. They felt next most effective in the pastor role, and their sense of effectiveness as pastor was stronger than the importance they attached to the role. From most effective to least effective they mentioned the roles as follows: preacher, pastor, teacher, priest, administrator, organizer. Urban parish ministers felt much more effective in the administrative role than did rural clergymen.

Informants were also asked to assess their feelings of enjoyment in performing their professional roles. Their sense of enjoyment was viewed as another index of motivation in the various roles of the ministry. The pastor role was most enjoyed, but the preacher role was enjoyed almost as much. Medium enjoyment feeling was associated with the teacher and priest roles. The organizer and administrator roles were least enjoyed. The enjoyment pattern of urban and rural ministries differed very little. Urban men got greater satisfaction in the liturgical office than did rural clergy. The organizer role was more enjoyable for rural men than for their city colleagues.

The Minister's Work Day

The normative indoctrination may furnish the minister with an ideal goal, and personal involvement may motivate him as he seeks to perform the role in a normative manner. The choice a minister makes regarding the use of his time, however, gives some evidence of how the normative and the motivational are expressed at the operational level in the parish.

To check this, the daily activities carefully reported by 480 rural and urban ministers have been classified as professional or nonprofessional (personal and family). All professional activities were classified according to the role being performed. To avoid arbitrary decisions, the preaching and priestly activities were considered as a unit.

The professional work day of the cooperating ministers averaged a few minutes less than ten hours. Rural men reported a work day of nine hours and 17 minutes. That of the urban minister was ten hours and 32 minutes. Considering all ministerial informants, almost two-fifths of their total work day was spent as administrator. Slightly more than one-fourth was devoted to the pastor role. Preaching and priestly activities took up almost one-fifth of the work day. Organizing consumed more than one-tenth of the work day. The residual time (about one-twentieth) was devoted to teaching. This order of priority from most time to least time (administrator, pastor, preacher and priest, organizer, teacher) was the same for both urban and rural parish ministers.

An incidental but revealing item of intelligence is the time parish ministers devote to sermon preparation and to stenographic work each day. The average time devoted to sermon preparation is 34 minutes for rural men, 38 minutes for urban clergymen. The time taken up by stenographic tasks is one hour and four minutes for both country and city men.

When the functional demands of the parish are considered, it is apparent that the six practitioner roles are in one order of priority. The normative and the motivational orientations place these roles in a quite different order of priority. With the exception of the pastor, those roles rated high normatively and motivationally tend to be rated somewhat lower functionally. Roles that are rated low by norms and motives tend to be rated higher on a functional basis in the parish.

The educational implications of the conflict between the normative-motivational and the functional orientation is seen when a fourth orientation is added—adequacy of seminary preparation. Clergymen were asked to evaluate their seminary preparation in the light of their experience in the parish ministry. An analysis of their comments was made using the six practitioner roles. The order of priority for additional knowledge and further training, from most mentioned to least mentioned, is as follows: pastor, administrator and/or organizer, preacher, teacher, priest. The requests from the rural and urban men are closely alike with one exception. Rural men expressed a greater need for more training as teacher than did urban ministers. Over-all, the training needs support the functional rather than the normative and motivational orientations to the practitioner's roles.

The traditional roles (preacher, teacher, priest) are those in which the minister feels most adequate. The roles that he finds most troublesome are those that are neo-traditional (pastor) or contemporary (organizer and administrator). In the traditional roles he functions in the world of ideas. However, the neo-traditional and contemporary roles are those in which the minister is most involved in relations with people. These latter roles do not have the sanction of universal understanding in religious ideology that the more traditional roles share. Nor are there generally accepted behavioral ways of performing the neo-traditional and contemporary roles.

The Required Motivation

The problem of the parish clergyman who holds a normative view of the ministry is to secure motivation and training that will aid him in becoming the minister his parishioners will count on his being. The roles a minister performs in present-day American society are basically equivocal. On the one hand, the church has a traditional set of norms by which he is expected to be guided. On the other hand, the parishioner has a set of functional expectations by which the minister's professional service is judged. This is the minister's dilemma. He faces basic ambiguities in performing the practitioner roles.

For the Protestant parish minister practitioner, these data about normative, motivational and functional orientations reflect the various influences and pressures created by those who guide and those who seek his professional services. The normative orientation apparently reflects his religious ideology and the way in which he is theologically indoctrinated. The motivational orientation reflects his personal commitment and involvement in the profession. The functional orientation (with the support of expressed educational needs) reflects the extent to which the minister tends to perform the practitioner roles within the parishioner's expectations and the community's definition. It also reflects the extent to which the local parish minister follows programs promoted by the national denominational headquarters.

No matter how different ministers' ideas of what is

important in the ministry, all wind up doing substantially the same thing. It is perfectly apparent how largely the social roles of Protestant parish ministers are conditioned and defined by the requests of parishioners, the denominational program and the culture of the community. It is not nearly so clear at the parish level, however, how much a minister's religious ideology or normative orientation has to do with what he actually does as a minister. Furthermore, there appear to be basic ambiguities in the church structure itself. The minister is urged to spend much time organizing and administering programs. The national church body is at the same time failing to give him an adequate theological understanding of these offices. That is the minister's dilemma.

Bridgebuilding: Seminary, Pulpit, Pew

By David M. Paton

THAT CLERGYMEN are remote from laymen and that the manner of their training makes them so was a complaint perceptible as a minor if not major theme in last year's theological seminary issue of The Christian Century. That complaint led this reader to reflect that some recent developments in the Church of England's training program might serve usefully by way of example or warning to Christians elsewhere. If these experiences in a church episcopal in polity, sacramental in temper and (worst of all!) established by the state prove relevant in a country primarily Protestant and dedicated to the proposition that state and church should be separate, ecumenical Anglicans can but rejoice.

I

Perhaps the most remarkable development in the Church of England in recent years has been in the field of selection of candidates for training and ordination. A Central Advisory Council of Training for the Ministry* has been established to centralize and systematize the procedure. Except for an occasional moan from some parish priest whose "favorite son" has been rejected, the plan has met with general acceptance. It calls for the interviewing of prospective candidates by "selector boards." The usual procedure is for a five-member board to meet with 25 candidates for two and a half days at a theological college during the vacation period.

Each member of the selector board meets privately with each candidate. Each follows an assigned line of inquiry. The chairman, usually a senior clergyman, investigates the candidate's sense of vocation: Is he sure that he is "called"? Does he know what being a minister involves? Are his motives "right"? Another explores the prospective clergyman's intellectual capacity. Then, since intellectual suitability is no guarantee that a man will not fail in dealing with people, a third selector takes over to look into the candidate's pastoral qualifications. Has he shown signs of interest in people? Has he gifts of leadership? What has he done outside the classroom? Has he been prominent in youth group work? A fourth selector, a layman, asks questions built around the proposition: How would I like this chap as my rector ten years hence? The fifth member of the board, one of the secretaries of the Central Advisory Council, interviews the candidate in the light of the dossier which only he of the five has seen; it contains, besides the information on the official forms, letters from the man's rector, his preparatory school and college teachers and other persons who know him well.

All this interviewing goes on in the setting of an informal conference on the church—with lectures, discussions, corporate worship and some free time. The program is designed to deepen understanding of the place and work of the ministry in the church as a whole. Selectors and candidates quickly settle down as a friendly group, and whether or not they are selected for further training, the men enjoy the conference immensely. After the interviews are over, the selectors meet together to present their estimate of each candidate and discuss their conclusions. Only when they are fairly clear in their judgments do the selectors (other than the council secretary) see the dossiers.

Although the selector boards and the council itself can do no more than advise as to whether or not a candidate gives promise of becoming an effective clergyman, the bishops normally accept their recommendations, and principals of theological colleges as a rule make admission to courses of study dependent on the conclusions of the selector boards. Each year, almost half the candidates who appear before the boards are rejected. The reason is seldom absence of consecration, but lack of the human gifts necessary in a ministry that still hopes (if it cannot claim) to be learned, and whose members are expected to exert outstanding leadership.

Accepted candidates can proceed with their training more confidently when they know that their call to the ministry has more behind it than their own interior conviction and the judgment of a parish priest and a bishop—recommendations that may be, and in some cases have been, notoriously fallible. At the same time, rejected candidates appreciate the chance they have had for a fair trial. A young man in my own parish was disappointed when he was not recommended for training, but because he liked and respected the selectors he considered their decision deliberate and fair, and he accepted it in good spirit, ready to seek God's will in other directions. The concern of the selectors to help the men rejected find other ways of serving God and the church is only one of the many benefits offered by the new Anglican plan for assuring a competent and dedicated ministry.

The Church of England has paid less attention than have churches in the United States to insuring that "prac-

(Continued on page 522)

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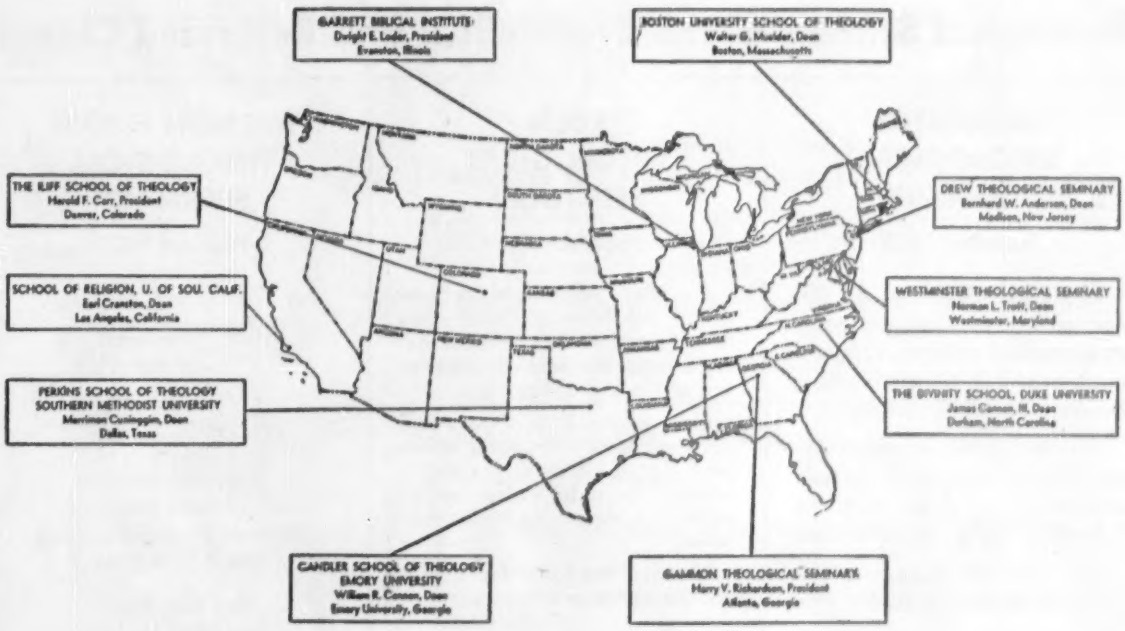

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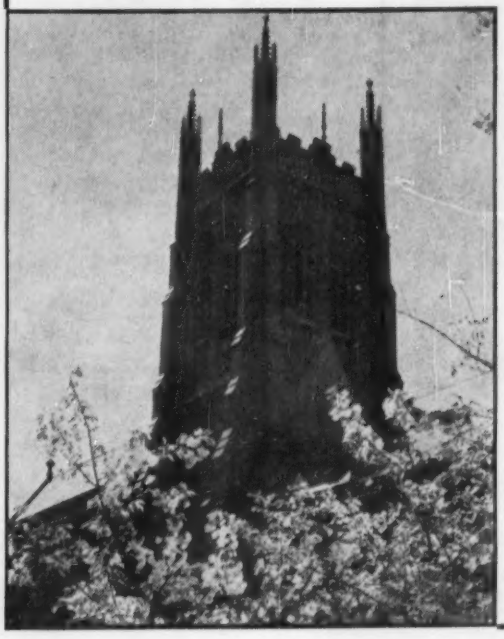

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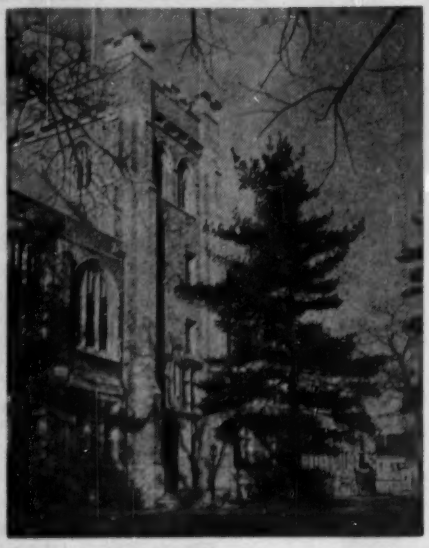

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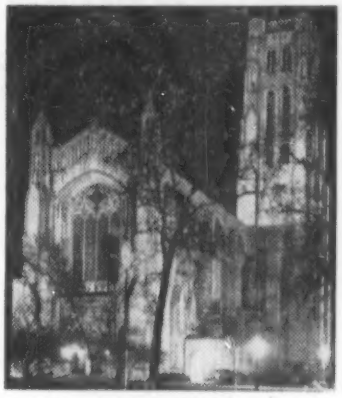

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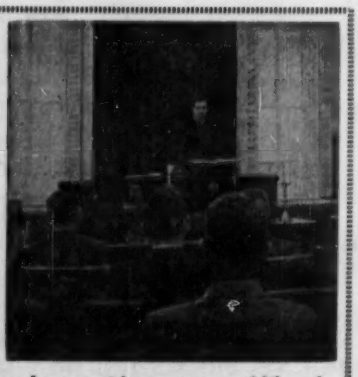

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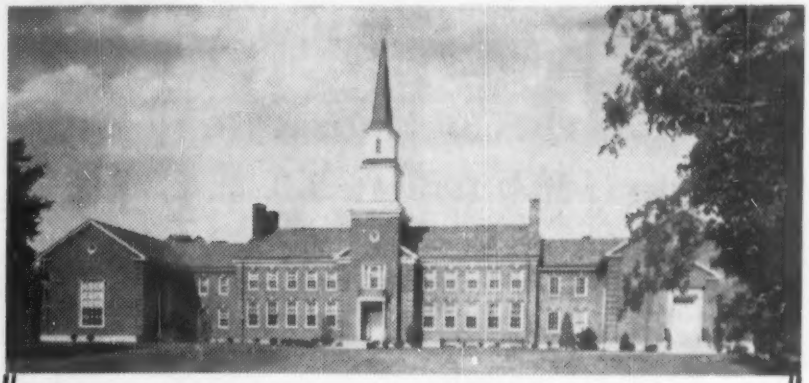

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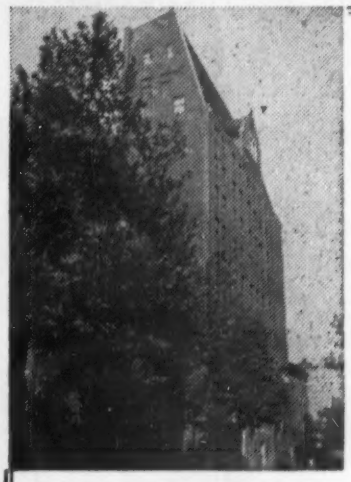

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(Continued from page 510)

tical" courses are included in the theological curriculum. It generally holds that it is the duty of the theological college to inculcate in the student a grasp of the Christian faith, mastery of the arts of prayer and worship, and realization of the difference being a priest makes in a man's life.

II

However, the theological colleges are now providing for special offerings (for shorter or longer periods) by visiting experts in religious education, marriage and the family, the ecumenical movement and so on. The "practical" is to be found, too, in post-ordination courses organized in the dioceses. Participation by junior clergy in these courses is compulsory during the first two or three years after ordination. Just now, younger clergy in my own diocese are spending one morning a week in an electrical engineering firm, getting an insight into industry and what it does to the human beings who work in it.

Another effort by the theological colleges to build a bridge between the theoretical and the practical involves visits to parishes by groups of students under the leadership of faculty members. Some of the colleges still follow the traditional method of sending a team of students to conduct some sort of "mission" in a parish. Others feel that students are still too "raw" for this sort of project, and besides are not likely in this way to learn much of actual parish life and lay attitudes.

One or two colleges are now experimenting with a kind of parish visit in which the men are not assigned to do anything except become for a week a part of the parish. They live with members of the congregation, taking part in whatever is going on, discussing with the rector the history of the parish and the reasons for the policies being carried out in it, attending a meeting of the congregation or the church council to find out what the laity make of those policies, doing a bit of home visiting on the side. The essential point is that they come to be part of a going concern, and in the process they do learn a great deal. A vital feature is the Bible study they carry on each morning with their leader, looking at the New Testament in living relation to the life of the particular parish they are visiting. The young men from Westcott House, Cambridge, who visited my parish last year were in their middle twenties. They were all planning to enter the parish ministry, at least for the time being, though they did not rule out later transfer to other fields. In this they were no doubt typical of our average theological student.

Meanwhile, in many dioceses one finds a range of experiments—still on a small scale—in which experienced clergymen, with episcopal backing, are seeking to "domesticate" the church in areas of life where she is largely unrepresented. There is, for instance, the intellectual and cultural mission of St. Anne, in London's West End. But most of the experiments are directed at industry. This work has something in it of the drive behind the Mission de Paris and the Iona Community in Scotland. But circumstances in England impose a policy less openly evangelistic than that in Scotland, and more concerned with winning the confidence of both sides in industry than with identifying itself with the proletariat as in France.

So far this "industrial mission"—if that is not too grandiose a designation for such a loosely correlated series of experiments—is staffed largely by professional clergy traditionally trained. Their ranks are supplemented by recruits from other callings trained and ordained after they have reached their forties, fifties or even sixties. (Most colleges now have one or two older men enrolled; at Windsor, A. R. Vidler has a group living in his house and studying with him, while there is a special informal college for such

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recruits at Worcester.) But are there not other men who could serve in this new type of ministry? Many Anglicans apparently think there are.

Writing in *Theology* (a monthly review edited by Dr. Vidler in which current enthusiasms of the Anglican clergy can be readily followed), two Sheffield priests discuss the character and functions of a nonprofessional ministry. Pointing out that we are short of clergymen, they argue that Anglican congregations tend to leave the church's pastoral and missionary work to men "paid to do the job." They hold that the evangelization of England depends in part on the establishment of many more small centers of eucharistic worship, evangelistic witness and pastoral care, presided over by natural leaders of the little community who would continue their "tent making" though possessed of the full priestly character. They do not contend that this type of service should replace the professional ministry; they simply do not see why we can't have both.

And what of the theological professors and their relations with what is sometimes invidiously called the "working" ministry (as if professors do no work and parish priests no thinking)? Although we in England do not go in for "summer schools" on the scale customary in the United States, such schools are not unknown. Each summer F. L. Cross, Lady Margaret professor of divinity at Oxford, invites several hundred Anglican clergymen—parish priests, schoolmasters, university teachers—to a conference on theology and the ministry. His idea is not that professors should instruct parish priests, but that viewpoints should be exchanged—the priests discussing pastoral, evangelistic and liturgical problems which raise theological issues, the professors presenting theological issues which are likely to have practical effects on parish life. Of course, the scheme sometimes does not work out well: some of us parish clergy produce papers which are merely second-rate academic theology, while some of the professors' academic presentations are impractical. But at its best it provides a truly fruitful meeting between rigorous scientific theology and the practical needs of the ordinary members of the Body of Christ.

III

I do not intend to suggest that we are on the verge of a great advance or anything of that sort. I think it is seed time rather than harvest in the Church of England. Certainly a great many seeds of all kinds are being sown, and a fair number are germinating. We have even looked over some parts of the farm and noted cross-fertilization between one plot and another. But there is one striking omission.

There is today in England a "flight from ecumenism." The churches respect each other; we read each other's books, we meet in the British Council of Churches. But there is not, either institutionally or at the grass roots (a term we are learning from you!) any real encounter. I for one realize that this judgment is a judgment on me, as on all parish clergy. And I doubt whether there will be much traffic over the bridges now building between college, ministry and pew until the congregations come to have the same ready access to each other across the confessional canyons that is enjoyed by the scholars, and that could be enjoyed—but largely isn't—by the clergy.

Paul Hutchinson

(Continued from page 502)

health and schedule permitted, he was in his accustomed pew each Sunday. During his years in our church he was a member of the official board as regularly as the rule of rotation permitted. His keen interest in the affairs of the church was apparent to all.

He was widely known, greatly respected and deeply loved by our congregation. They knew him not only as friend, neighbor and writer but also as preacher. He was always ready to fill the pulpit of the church. The news that "Paul Hutchinson is to preach" would guarantee an overflow congregation.

Our people "made over" him a good deal on such occasions. It embarrassed him a little, I think, but he was human enough to revel in this warm appreciation. Their love for him and his family was never more apparent than last Sunday when it was my sad duty to announce his death. The hush of absolute silence settled on all and we were one in our sense of irreparable personal loss. We knew him to be one of the outstanding Christian journalists and writers of our time—and we gloried in that fact. But we loved him because he was one of the fellowship of the church.

What did the local church mean to a man of Paul Hutchinson's stature and worldwide concerns? He loved the church and he and his wife brought up their family to love it, too. The worship of God was an essential part of his life and he communicated it to those closest to him. I know of no more important gauge of a man's relationship to a local church than his family's interest in it. It was a source of pride to him when they were asked to assume positions of increasing responsibility in the work of the congregation.

Paul Hutchinson was a ready and willing fighter for freedom of thought and speech. He gloried in the freedom of the pulpit of our church, but no one knew better than he the constant threat of encroachments on it. Freedom is never a permanently won position; it is always in dispute and frequently in doubt. But no one ever doubted which side Paul Hutchinson was on when he strode into the battle.

This may seem hard to believe, but he was an easy man to preach to on Sunday mornings. Before beginning my ministry in Evanston, I confess I was a little nervous about that fact, though I had known him for years. But he was an interested listener and was genuinely grateful for what we tried to do. He was blessed with another characteristic that would endear him to all ministers. While he appreciated pastoral attention, especially in times of illness in his family, he was aware of the endless demands that press in on the time and energy of a minister.

We do not replace men like Paul Hutchinson in the life of the local congregation—nor do we need to try to do so. They never leave us. By the grace of God, his life is one of the continuing sources of light and strength in our fellowship. Though his membership has now been transferred to the rolls of the church triumphant, he continues to be one of us in First Methodist Church, Evanston.

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REVIEWS

Last Things

HEAVEN AND HELL. *By John Sutherland Bonnell. Abingdon, $1.00.*

IN 60 pages the five chapters of Dr. Bonnell's new book take up immortality, heaven, hell, recognition after death and the resurrection of Christ. The material is sermonic, the original message having been preached first to congregations at Fifth Avenue Presbyterian Church in New York city. Theologically the book is middle of the road. The argument is straightforward, easily followed and for the most part unexceptionable to any save the extremely conservative or the utterly agnostic. These are some of the things which can be said about heaven and hell with considerable confidence, and Bonnell says them clearly, concisely and persuasively.

Ministers are likely to find the book less valuable than laymen. Not long enough to permit extensive treatment of any of the issues raised, it will have greatest appeal for the church member who has never given much serious thought to these matters, or who has always assumed that the traditional conceptions of heaven and hell were the only possible conceptions. Whatever sense of disappointment the ministerial reader may feel is attributable to the author only to the extent that one wishes he might have used all of his 60 pages for any one of his topics rather than compressing problems so extensive into space so confined.

As a matter of fact, the actual source of disappointment has nothing to do with this particular book at all. It rises out of the fact that the reader expected the impossible when he started to read it. He hoped against hope that now at last he would see the unseeable, know the unknowable, be told the untellable. Yet deep within himself he understood, even before he read a single word, that any book on this subject must depend either on scriptural authority or on logical inference, and he understood also that scriptural authority would be decisive only for the biblical literalist and that logical inference stopped far short of the kind of "This I Know" for which he longed.

The author concludes his discussion of three concepts of the ultimate fate of the impenitent by remarking: "Happily, we are not compelled to choose any one of them, for none has the right to demand our exclusive allegiance. In this matter, as in many another, the Christian is entitled to maintain an open mind. There are points of merit and demerit in all three of them. Our wisest course, as we contemplate this awful mystery, is to leave the issue in the hands of a just and merciful God." To the reader in search of sure knowledge such an attitude will seem less than satisfying, and as he turns the pages he needs constantly to remind himself that knowing only in part is an inescapable attribute of earthly existence, that seeing through a glass darkly is the price of seeing at all, and that fence-sitting in eschatological convictions is less a fault of Bonnell than a liability of life.

ROY M. PEARSON.

Why Social Action?

THE MODERN SAMARITAN. *By Clair M. Cook. Methodist Board of Social and Economic Relations, 35 cents.*

DESIGNED as a "primer for thought and discussion," this little book is packed with facts, illustrations and concrete suggestions to help people in the pews see what their church can do to clarify its own and society's vision on troublesome problems in politics, economics, race relations and civic welfare. It opens with an illuminating chapter on the biblical bases for social action, closes with a useful bibliography, is seasoned with provocative questions. Have any yourself? The answers may be here.

M. F.

Men and Machines

INDUSTRIAL SOCIETY, THE EMERGENCE OF THE HUMAN PROBLEMS OF AUTOMATION. *By Georges Friedmann. Free Press, $6.00.*

THOSE OF US who try to live according to the Christian doctrine of man, which is a "healthy" doctrine (whole-some or total in its purview), have had reason in this past quarter-century to be happy over the growing and deepening sense of "interdisciplinary" concern among scientists. They recognize "the great dangers we are in by reason of our unhappy divisions," in scientific and technical affairs as much as in our church affairs! Too much of our genius is spent marching down Whitehead's "grooves of abstraction," unable to see what is happening in parallel grooves. Georges Friedmann, of France's National Scientific Research Center, has provided us with a synoptic study of people in industry by cutting transverse paths between the "grooves" of industrial engineering, physiology, education, psychology and sociology—a complex or syndrome of automation that does justice to the richness and variety of men's lives in a technical culture, as well as to the variety of human responses and potentials under the radical influences of electronically controlled mechanization of production, communication and transport.

The humanities and social sciences always seem to lag behind events in the physical sciences and in technology. Mr. Friedmann's work helps us to catch up a bit with the industrial engineers. Leaving aside the economic question of making sure we shall have the purchasing power for all that automation can produce (although it may yet prove the keystone of the industrial structure), he tackles the directly personal equation under automation and explains why it can mean greater rather than less vocational skill and human satisfaction. In the debate over whether the machine is man's friend or enemy, Mr. Friedmann turns out to be a

humanist, not a mechanist—but a humanist who foresees that the machine will nurture human values. Those of us who are not technically or scientifically trained suspect that we are living in the 20th century with 19th century thought-forms (e.g., a plane filled with passengers going to a church convention!), and if so, this volume is what the doctor ordered to cure our mentally retarded vision. JOSEPH FLETCHER.

Bible Books

HOW TO READ THE BIBLE. *By Frederick C. Grant. Morehouse-Gorham, $2.50.*

READING THE BIBLE TODAY. *By D. T. Niles. Association, $1.25.*

SINCE THERE IS too much evidence that the Bible's influence is in inverse proportion to its circulation, it is good that concerted efforts are now being made to help people *understand* the Bible. Dr. Grant's volume, with a foreword by Protestant Episcopal Bishop Horace W. B. Donegan, is put forward as the 1956 volume in the annual "Bishop of New York" books. Its first proposition is that "the Bible is the church's book." The church, however, is not interpreted narrowly, and attention is drawn to the fact that "even the popes encourage biblical study."

After a discussion of the different purposes one might have in Bible reading, Dr. Grant gets down to cases and tells us specifically how to read the Pentateuch, the Prophets, the Poetical Books, the Epistles and the Gospels. The chapters on "How to Read an Apocalypse" and "How to Read the Apocrypha" are especially helpful in areas where misunderstanding is great. The concluding chapter mentions well over 100 books "for further reading." "Because the Anglican communion is by no means limited to English-speaking Christians," the list includes works in German, French, Dutch, Italian and modern Greek.

Reading the Bible Today is in the series of World Christian Books edited by Bishop Stephen Neill of the Church of England. Dr. Niles has not given us in the technical sense an "introduction" to the Scriptures or any part of them. His concern is rather: "How are we today to read the Bible as the word of God spoken to us today?" His ably sustained thesis is that "every passage of Scripture is *both* a word which was spoken long ago in a particular historical situation, and a living word spoken today to the reader in the particular situation in which he finds himself."

Dr. Niles also believes that the Bible "is best understood within the life of the Church," and many of his illustrations reveal how the world fellowship of Christians can enrich our understanding. He is a Methodist, a church superintendent in Ceylon, who has witnessed God in Christ speaking to Buddhist and Hindu. His aim in writing now is to send the reader "away from his own book to the Bible." When that happens, Dr. Grant is waiting to tell us where to begin and how to proceed.

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NEWS of the CHRISTIAN WORLD

British Church Enters Housing

After 26 Years, Presbyterians Finish Project in London Slum—Cyprus Issue Distresses Many

LONDON, April 5.—One of the most lively contributions by any church in Britain to "homes for the people" has just been concluded at Poplar in London's East End. Twenty-six years ago a group of Presbyterians formed Presbyterian Housing, Inc., and set out to erect five blocks of modern apartments in a slum area. A minimum standard of decent accommodation for families was established. Gifts came from many parts of the world. Now, with the completion of Goodhope House, sixty apartments are available in an area which was badly shattered by wartime air raids but now contains some of the best examples of contemporary architecture in Britian. The other blocks are called Goodspeed, Goodwill, Goodfaith and Winant. Funds for the latter came from friends in the United States. Presbyterian Houses will be managed by the London county council. The project is an impressive example of voluntary Christian effort to meet a social need.

What About Cyprus? And Makarios?

The Cyprus issue troubles all who take seriously the West's responsibility for the future of freedom in the Middle East. The complication of ecclesiastical politics with the legitimate demands of Cypriots for self-determination is little understood by churchmen outside the Orthodox world. This makes the deportation of Greek Orthodox Archbishop Makarios seem a first-class error, but one which many here feel was inevitable in the circumstances. The Archbishop of Canterbury has suggested to the government that a timetable of constitutional development for Cyprus be developed, that terrorism be condemned by the Greek, Turkish and British governments, and that the deportation of Archbishop Makarios be acknowledged as a temporary measure only. Church leaders in London believe that more facts about Communist activities in Cyprus should be made public, and that the vital role the island plays in the West's defense of freedom should be more heavily stressed. It is important, they feel, to see that the issue is one not only of Cyprus and Britain, but also of Cyprus and the rest of the free world.

Suggests 'National Church' For Britain

Formation of a national church embracing both the Church of England and the Free churches was suggested by Rev. Kenneth L. Parry at the recent congress in Liverpool of the Free Church Assembly Council, of which he is the new moderator. Noting that in 1962 the 300th anniversary of the Act of Uniformity was be celebrated, Mr. Parry asked: "Is it too much to hope that we shall celebrate it not by reviving ancient controversies, but by a great act of reunion?" Under the Act of Uniformity, he continued, the Free churches "came out of the Church of England." But who believes in uniformity now, he asked, even within the state church? Mr. Parry said he believed it would be possible for the Free churches to unite without sacrificing anything vital within themselves. "I believe we could all unite tomorrow on a presbyterian basis," he said. "Is it not a fact that the only real difference between us today is one of organization?"

Report Commonwealth Missionaries Welcome in India

According to the latest information from India reaching London, Commonwealth missionaries are now able to enter India without restriction. The number of Commonwealth missionaries in India has decreased in recent years, while the number of those from other countries has increased. It is estimated that there are now in India about 5,000 missionaries supported mainly by funds from abroad. All Christian organizations are increasingly developing Indian leadership, but many important administrative posts are still held by missionaries. This compares unfavorably with public administration, which is now wholly controlled by Indians. Latest figures received here from the Church of South India, which with 1,044,764 Indian members is the largest Christian community in India, show that it has only 191 foreign workers as compared with 4,281 paid Indian workers.

Anglicans Will Have Bible Read to Them

A new plan for the public reading of the Bible in the Church of England begins this year with the adoption of a new "Table of Lessons" providing over 1,300 occasions for Bible reading in connection with Sunday, weekday and holy day services. Commenting on the plan, an official of the church explained that with the decline of personal Bible reading the only time many churchgoers have a chance to become acquainted with the Book is when they hear it read in church. Over a year's time the complete Bible will be covered, and the "Bible hearer" will have a total view of the Christian faith.

And So Forth

Concluding his recent world tour, Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, visited Lutheran churches in Britain. There are now around 60,000 Lutherans here. Most of them came as refugees from Germany and the Baltic countries.

The Royal Commission on Marriage and Divorce has suggested three new grounds for divorce: willful refusal to consummate marriage, artificial insemination practiced by the wife without her husband's consent, and five years' continuous detention as a dangerous mental defective. The commission's report—over 300,000 words long—has yet to be debated in Parliament.

Attendance at Easter communion services in Britain this year is believed to have broken all records—in the Free churches as well as in the Church of England. One conclusion to be drawn from this fact is that church members take their obligations seriously, but that the Christian minority, while powerful, has not yet discovered how to "break through" to the nonchurchgoer.

CECIL NORTHCOTT.

Omaha's P.-T.A. Sparks Reform

Fact-Finding Survey Results in Change in Handling of Sex Offenses Against Children

OMAHA, April 10.—The Omaha Parent-Teacher Association recently charged that the city's public officials are mishandling cases involving sex offenses against children. It backed its charge with findings and conclusions derived from an exhaustive study of methods employed by police, prosecutor and courts over a two-year period in more than 200 cases involving children 17 years of age and younger. The fact-finding was carried out by the P.-T.A.'s child welfare committee under the chairmanship of Mrs. E. C. Torgerson. Soon after the report was issued the county attorney's office, which had been accused of being indifferent and noncooperative in regard to the study, retaliated by branding the results inaccurate and charging that the committee had produced an "atmosphere of hysteria." On the other hand, the city council unanimously commended the committee's work, while the Omaha bar association set up a five-man committee to make a similar study and invited the P.-T.A. to share in its investigations.

Report Brings Changes

A month after the report was issued, Mrs. Torgerson cited gratifying results it had brought about. Two police officers had been assigned full time to investigating molestation cases, a new system of record-keeping had been initiated at police headquarters, the city council had appointed a full-time assistant city prosecutor, fewer delaying tactics were being permitted, and the overall record of action against offenders by officials had improved. Mrs. Torgerson said that though the committee had been ridiculed and condemned, it would continue its work. "I don't think there has been any hysteria," she added. "Instead, we have alerted parents and alarmed the politicians."

Omaha Churchmen Seek Better Law Enforcement

The Omaha council of churches' community and civic relations committee has been in the news recently for its efforts to correct a situation fast giving Omaha a reputation as a home base for thieves. "Laxity and leniency in law enforcement and punishment are responsible," declares E. W. Stimson, committee chairman and pastor of Dundee Presbyterian Church. His committee, appealing to citizens to help solve the problem, has held several open meetings at which ministers and lawyers have discussed the situation and sought to persuade good men to run in the forthcoming judicial elections.

Episcopal Hospital Gets National Award

The Protestant Episcopal Church's new Clarkson hospital received the "Modern Hospital of the Year" award from *Modern Hospital Magazine* at a public affairs luncheon here April 6. The multi-million dollar

structure erected on land adjoining the University of Nebraska's medical center in Omaha was selected from among 266 hospitals built in the nation last year. Four of the five judges, all nationally known hospital and building authorities, rated Clarkson first on the basis of "excellence of architectural design, functional planning, economy of construction and operation and proper provision for the hospital needs of the community." Another Nebraska hospital, Memorial at Schuyler, was one of the four top selections for the final competition. The Clarkson staff moved into its new quarters over the Christmas holidays. During the Easter week-end its former building, now remodeled and renovated, was occupied by the Lutheran hospital, owned and operated by Omaha congregations of the Lutheran Church–Missouri Synod. The expansion of facilities means that the old Lutheran general hospital, plus its psychiatric annex, can be remodeled to provide increased rehabilitation, psychiatric, diagnostic and out-patient services. Meanwhile, a large addition to the Immanuel (Augustana) Lutheran hospital here is nearing completion, and in Lincoln the Community Hospital Fund has announced a $9 million plan for improvement of the city's hospital and medical facilities.

'Mothers of the Year' Run To Missionary Pattern

Nebraska's Mother of the Year is Mrs. E. V. Garcia of Scottsbluff, whose husband is a minister serving Spanish-speaking people in the western part of the state. Mrs. Garcia was trained as a missionary, and planned to serve in South America. But marriage changed her plans; instead, she and her husband, now the parents of eight children, have given their lives in unstinting service to the state's Spanish-speaking people. In Iowa, the 1956 Mother of the Year is Mrs. Henry Willard Lampe of Iowa City, who also has eight children. Mrs. Lampe served over 30 years as a missionary in Korea.

And So Forth

This year's noonday Holy Week services at the Omaha theater were led by Paul S. Rees, vice-president of the World Evangelical Fellowship and pastor of First Congregational Church, Minneapolis.

President of the Iowa council of churches for 1956 is Bishop Gordon Smith of the Protestant Episcopal diocese of Iowa.

The Iowa Christian Rural Institute last year granted certificates to 71 rural churches in the state for achievements in church and community services. Methodists led the list with 31 of their rural churches so honored.

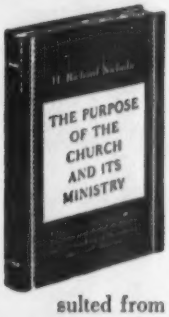
E. A. Roadman, president of Morningside College (Methodist) in Sioux City, Iowa, for the past 20 years, has resigned, effective July 1. Four new buildings have been erected on the campus and extensive alterations have been made during his tenure.

George St. George Tyner, 72, who has been serving for the past three years as chaplain at University and Douglas County hospitals under auspices of the Omaha council of churches, died recently.

A two-alarm fire severely damaged historic Wheeler Memorial Presbyterian Church here the day before Easter, but did not prevent the holding of scheduled services the next day. In Indianola, Iowa, site of Simpson College, historic First Methodist Church was completely destroyed by fire Feb. 15.

NORMAN TEMME.

A Stimulating Challenge



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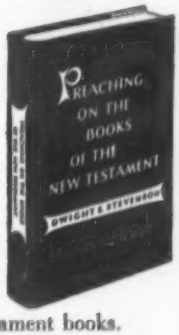

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North Carolina Seeks Way Out

State's Education Advisory Committee Proposes Reliance on Pupil Assignment Statute

LAURINBURG, N. C., April 10.—North Carolina's advisory committee on education last week issued its long-awaited report making recommendations for dealing with the school integration problem. The report is based frankly on the premise that the people of North Carolina will not support racially mixed schools. It declares that the state's education system "has been built on the foundation stone of [legal] separation of the races," that the Supreme Court decree ordering integration has destroyed that foundation, and that what must be done is to build a new system.

Recommend Reliance on 'Pupil Assignment' Statute

To achieve this "new system," the committee recommends that reliance first be placed on the 1955 statute which placed authority for pupil assignment in local school boards. Advising that such boards consider "all local conditions bearing upon the welfare of the child," the committee expresses the hope that the courts will recognize that "a color bar by law is one thing; a factual local condition bar, even if color is one of the causes of this condition, is another thing." Local control of pupil assignment has been viewed by some people as a delaying device. This opinion was encouraged by a recent circuit court ruling that no appeal can be taken to federal courts until all remedies in state courts have been exhausted, presumably implying that each individual case must go through this process. But the effectiveness of such a delaying device was brought into question the day after the committee report was issued, when a federal district judge ruled that county school officials are "in every real sense" officers of the state. This ruling could mean that a decision in regard to one county would be immediately applicable to other counties. An attempt will probably be made to circumvent this interpretation by changing the statutes governing selection and compensation of local school officials.

As a Next Resort—Amendment of The State Constitution

The advisory committee next recommends that if neither the school assignment statute nor the "voluntary separation" proposal made by Gov. Luther Hodges proves sufficient to maintain separate schools, the state constitution be changed to provide "means of escape from intolerable situations." As such changes, it proposes that the general assembly be authorized to provide grants for children to be educated in nonpublic, nonsectarian schools, or that local school units be authorized to "suspend by majority vote the operation of the public schools in that unit." A special session of the legislature will be called this summer to consider amendments embodying these proposals, which would then be submitted to popular vote. While Gov. Hodges and the committee described the report as "aimed at preserving

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the public schools," some newspapers have criticized it as opening the way for weakening and destroying those schools. There is in the report no counsel or encouragement for such communities as might be ready to begin desegregation of their schools.

Other Viewpoints Are Put Forth

Meanwhile, more constructive voices are beginning to be raised. The North Carolina council on human relations has issued a report based on experiences in desegregation in over 500 schools. It is designed to show that anticipation of integration is much "worse" than the event itself. The report lists factors which have played an important part in bringing about successful integration. In a recent address at Chapel Hill, Maj. L. P. McLendon, a member of the North Carolina board of higher education and long a leader in educational and civic affairs, said he thinks the south will "eventually" accept the Supreme Court decision as final. One of the factors which will help bring about such acceptance, he said, is the south's churches, which are "discovering that they cannot consistently teach that in spiritual rights all men are equal but that a man's civil rights depend upon the color of his skin." However, there is little evidence that except for adopting resolutions the churches are actively seeking to bring their influence to bear on the situation. Meanwhile, some quiet and informal efforts are under way to bring together moderates who seek a positive approach to the problem, and to give them a chance to express their convictions.

Eastern North Carolina Is College-Conscious

Second in interest only to racial segregation in eastern North Carolina is the new concern for Christian higher education. Trustees of the proposed consolidated Presbyterian, U.S., college finally chose Laurinburg as its site, after considering 16 other towns. Five of the passed-up towns then approached leaders of the Methodist North Carolina conference with offers of sites for colleges under its sponsorship. As a result, a committee has recommended that the conference establish a four-year coeducational college at Fayetteville, and that Louisburg (junior) College be moved to Rocky Mount and made a four-year institution. The recommendations are subject to conference approval, and a special session may be called to consider them. Now Southern Baptist leaders have scheduled a meeting to consider whether their church, which has two junior colleges in the area but is moving four-year Wake Forest west to Winston-Salem, should establish a new four-year college in the eastern part of the state. Presbyterians this week are launching a campaign to raise $3 million in the synod of North Carolina to supplement the like sum pledged by the people of Laurinburg to the new consolidated college to be erected in their city.

Lawyer Who Defended Alleged Reds Suffers Reprisals

Because James D. Gilliland, attorney at Warrenton, represented alleged Communists before a congressional investigating committee, he was expelled by the Warrenton Lions and country clubs, came under fire in the local American Legion post of which he is commander and was asked to resign his post as Warren county solicitor. Later, the Wake County bar association adopted by a slender majority a resolution affirming the right of all accused persons to be represented by counsel and declaring that "no fear of judicial disfavor or public unpopularity should restrain [a lawyer] from the full discharge of his duty." The bar group declared, however, that the resolution was "directed at no specific situation." Meanwhile, Prof. John V. Myers, one of the accused persons Gilliland had defended before the investigating committee, has been discharged by Campbell College (Baptist) for refusing to answer questions "concerning his political or religious views as they affect the college."

HENRY G. RUARK.

C.W.S. Eases Voyage of Japanese Migrants

Every 40 days a shipload of about 600 Japanese migrants bound for new homes in Brazil stops over at Los Angeles. Before the ship leaves for the final 30-day leg of its voyage, a gift package for each man, woman and child on the passenger list has been put on board, together with several hundred bales of clothing, by the Southern California council of churches and Church World Service. The enterprise is carried on at the request of Japan Church World Service.

New Secretary for Higher Education Board

Arthur M. Ahlschwede, dean of the junior college of Concordia College, St. Paul, Minn., has been appointed assistant executive secretary of the Lutheran Church—Missouri Synod's Board for Higher Education. The board coordinates and directs the work of the church's 15 colleges and seminaries in the U.S. and Canada.

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Texas Seminaries Start New Plan

The Institute of Religion, a Venture in Pastoral Care, Opens at Medical Center in Houston

AUSTIN, TEX., April 9.—On May 8 a pioneer effort in theological education designed to offer the best in pastoral clinical training is to be formally launched at the Texas Medical Center, which occupies 164 acres in Houston. It is the Institute of Religion, a venture in which five Texas theological training institutions are cooperating: Austin Presbyterian Theological Seminary in Austin; Brite College of the Bible (Texas Christian University at Forth Worth); Episcopal Theological Seminary of the Southwest in Austin; Perkins School of Theology (Southern Methodist University, Dallas); and Southwestern Baptist Theological Seminary at Fort Worth. Privately financed by individuals and foundations, the institute is housed in the Jesse H. Jones medical library building on the center's campus.

Two representatives from each of the denominational faculties are on the committee which makes major decisions regarding selection of teachers and over-all policies for the institute. Ministerial students will be accepted only from these institutions, except for short-time seminar and workshop courses designed for graduate clergymen, physicians and nurses.

Purpose Defined

The institute grew out of the realization on the part of both the medical and the theological professions that much illness is due to mental, emotional and spiritual maladjustments—and that the health of the whole person requires the services of adequately trained as well as deeply consecrated clergy. It is also evident that emotional problems arising in the pastorate cannot be dealt with by theoretical approach alone, but require practical training and experience.

The principal objective is to provide clinical study and training for ministers in actual, practical hospital situations. Ministerial students will learn pastoral care in practice in a controlled environment and under competent supervisors. Students will learn in the hospitals of the medical center and the community. This program will be the actual proving ground for theological students in pastoral care. The student will come face to face in personal relationship with the patient —and will learn by doing.

Cooperation with the Seminaries

Ministerial students enrolled in the program are to work in the institutions cooperating in the Texas Medical Center: Baylor University college of medicine, the University of Texas dental college, M. D. Anderson cancer and tumor research hospital, four general hospitals, two children's hospitals, two schools of nursing, a postgraduate school of medicine, a school of public health, the proposed new City-County hospital and the Jesse H. Jones medical library. Also cooperating in the program are two near-by institutions, Memorial Baptist hospital and the Veterans Administration hospitals. Two mental hospitals will probably join later.

The Institute of Religion is directed by Dawson C. Bryan, a Methodist minister and alumnus of S.M.U. who has done graduate work at the University of Chicago and Union Theological Seminary, New York city. At present there are two full-time professors on the faculty—Samuel Southard, Southern Baptist minister who became interested in pastoral psychology while enrolled in medical school and has since had considerable experience in the field, and LeRoy G. Kerney, Presbyterian, U.S.A., clergyman who has had extensive training in the field of clinical training. Guest lecturers will be chosen from among the administrators, surgeons, medical professors, psychologists, ministers and others in the Houston area. In all, the teaching staff will number 40. The full-time professors will divide their time among class and seminar participation, personal counseling of patients and research. The teaching program will be coordinated through the institute's professors and the chaplains on the staffs of the medical center's hospitals. The maximum number of students which can be enrolled this summer from the seminaries is 12—and they are already enrolled and ready to begin their work.

Outgrowth of a Deepened Concern

The Institute of Religion is the outgrowth of a growing concern for pastoral services on the part of both physicians and clergymen in Texas. In January 1954 the Texas Medical Center's council of administrators, which represents the various cooperating institutions, invited the Greater Houston council of churches to survey the possibility of estab-

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lishing a comprehensive religious program within the center. Dr. Bryan served as chairman of this committee, which after a year of investigation came forward with the proposal now embodied in the institute.

For ministerial students there will be three opportunities. First, a three-month summer course in clinical pastoral education for theological students recommended by the theological schools of Texas and approved by the admissions committee of the institute. These students will receive such credit as the seminaries grant for one semester of work in this field. Credit will be given in each seminary toward the B.D. degree. No student will be taken who has not completed at least one year of his theological training. Second, a one collegiate year internship course in pastoral care, with clinical training for ministers who have already received the B.D. degree. Prerequisite will be one quarter of clinical training or its equivalent. Credit will be earned toward a Th.M. degree. Ministers will be trained for hospital chaplaincy, for teaching in theological schools and for better pastoral ministry. The course will be planned with the seminaries, with the thesis to be worked out jointly, growing out of research in the clinical field within the training program of the institute. Third, a second year of residency will eventually be instituted for those who desire more extensive training to work for the Th.D. degree.

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Workshops and Seminars

In addition, for community clergymen there will be workshops, seminars and training courses. The first of these is now in operation in two sections. One is for pastors who spend three days a week for 15 weeks in clinical pastoral education; the other is a two-hour, one-day a week seminar for experienced clergymen for discussion of special cases in pastoral care. These are non-credit offerings. Similarly, it is planned to conduct workshops and seminars on an extension basis throughout Texas. These will be designed to help physicians, nurses and ministers work together more effectively.

Courses in religion and health will be offered on an elective basis to medical students. They are designed to help such students discover the relationship between medicine and religion, and learn about the resources the church can offer them in their practice. Research projects are to be established in such presently underdeveloped areas as ministerial services to crippled and handicapped children and their families, religious resources in care of the aged, and teamwork between minister and physician in approaches to the mentally ill.

In devising the new plan of training, Dr. Bryan made extensive studies of existing clinical training programs throughout the country. In the institute's dual emphasis on practical hospital training and academic study there is to be a close relationship between class sessions, seminar discussions and experience in interpersonal relations. Standards for the clinical phase of the work are those required by the National Conference on Clinical Training.

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Enrollment in the 1,195 Lutheran Church–Missouri Synod parochial schools in North America has reached 119,170, about 6,000 above last year's total. This denomination conducts 37.1 per cent of all parish schools credited to North American Protestant churches.

U.S. Scholar Lectures At Hokkaido University

Two lectures on Uchimura Kanze, famous Japanese teacher, theologian, social reformer and pacifist, were given recently at the Anglican Church's Hokkaido University Center in Sapporo by John Howes, Fulbright scholar studying at Tokyo University while on leave from Columbia University in New York. Howes, who was manager of the tour of the United States by the "Hiroshima Maidens," surprised his audience by discussing in scholarly, technical Japanese the contributions of the Japanese hero of the Meiji era, who was a Hokkaido alumnus. He singled out Kanze's opposition to an authoritarian government, his championship of a Christianity free of political connections and his effort to "Asianize" church forms.

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Indonesia Forms New Government

Cabinet Includes Two Protestant Party Members—Communists Win Seats, but No Ministerial Posts

DJAKARTA, INDONESIA, March 31.—For the first time in its 11-year history, the Republic of Indonesia has a parliament elected by the people, and a cabinet responsible to that parliament. [See The Christian Century for April 4, p. 432.] In separate ceremonies, the new parliament and the new cabinet were sworn in last Monday. The Parkindo (Protestant party) has two men in the cabinet and eight seats in parliament. In addition, two Protestants were elected by the P.N.I. (Nationalist) and two by the P.K.I. (Communist) parties. The Roman Catholic party won six seats in parliament, and has two cabinet members: Prof. R. A. A. Suhardi of Gadja Mada University, Jogjakarta, minister of agrarian affairs, and A. Bl. de Rozaria, vice-minister of communications.

Protestants Serve in Health, Economics Departments

The two Parkindo cabinet members are Dr. Hadrianis Singa, minister of health, and Frans Ferdinand Umbas, vice-chairman of economic affairs. Dr. Singa replaces Dr. J. Leimena, also a Parkindo member, who had been minister of health in most of the cabinets since the provisional government was established. He headed the Tapanuli (Sumatra) health service 1945-49 and thereafter was a member of the provisional parliament. Mr. Umbas, who comes from Minahasa, became head of the Djakarta journalists' association in 1946, as well as chairman of the Djakarta branch of the Parkindo. He is on the party's executive committee, and on the executive board of *Pikiran Rakjat*, a daily newspaper published in Menado, Minahasa.

Protestant Party Chairman Hands Over Gavel

Two Protestants had a part in the ceremony in which the elected parliament replaced the provisional body. M. A. Pellaupessi, former president of the Indonesian Y.M.C.A., headed the dissolution committee which outlined the transfer procedure. Chairman A. M. Tambunan of the Parkindo, as first vice-chairman of the provisional parliament, called that body to order for its final meeting, then convened the elected parliament and handed over the chairmanship to the oldest member of the new body, Sudjono Prawirosudarso of East Java, 81, only independent candidate to receive enough votes to be elected. Prawirosudarso acted provisionally as chairman until a speaker had been elected.

Parkindo Takes Stand for 'Five Principles'

On the eve of the formation of the new cabinet, Chairman Tambunan stated that the Parkindo desires a state in which democracy and human rights are fully guaranteed, so that religious freedom can be assured. "We would gladly welcome a 'Pantjasila' state based on the five principles enunciated by President Sukarno in 1945 when he proclaimed the republic," he said. The Parkin-

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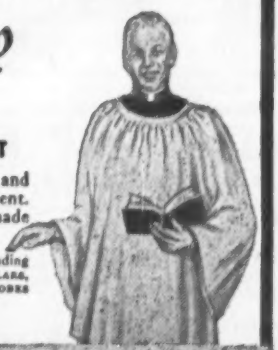

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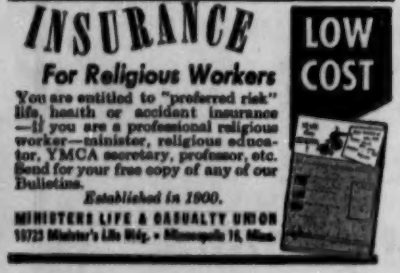
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do's annual meeting being convened in Bandung today will consider the party's policies and programs under the new government.

Communist Plea for Cabinet Posts Is Rejected

Pres. Sukarno was faced with a dilemma when the P.K.I. (Communist party), which won 39 seats in parliament, asked to be included in the cabinet. The Communists' request came after the formateur, Ali Sastroamidjojo, had already submitted to the president the draft composition of the cabinet—with no Communist names included. A Djakarta daily pointed out that the request was in effect saying to Pres. Sukarno: "If you do not want to forfeit our favor, you must find some way to get us into the government." But the president resisted the Communist pressure, and the draft composition was not revised. During his previous two-year tenure as prime minister, Sastroamidjojo had to depend on parliamentary backing by the Communist party, but in the present government he enjoys the support of all the major parties except the Communist, as well as of the strongest of the various small parties.

Muslim Parties Urged To Unite

Of the 260 seats in parliament, 116 are held by six Muslim parties. Chairman Suprapto of the Surabaja municipal council has petitioned Pres. Sukarno to exercise his influence to unite these parties as a first step toward national unity. "National unity can be achieved by first uniting the Muslims, since the majority of Indonesians are of that faith," he said. Asked his views on other religious groups, Suprapto said that tolerance should be practiced, as Islam teaches. "In general, our countrymen who have embraced Christianity have close family ties with Muslims, so we are convinced Christian politicians will also welcome the achievement of unity among Muslims," he explained.

And So Forth

Two Protestant ministers, Moderator C. Ch. Kainama of the Protestant Church of Western Indonesia and Rev. D. S. Matakupan, are on the 30-member national film censorship commission which will serve until March 1959.

During her recent visit to Djakarta, Dean Anna Hawkes of Mills College was queried by Indonesian women about the treatment given Autherine Lucy by the University of Alabama. Dean Hawkes replied that she considered the case "deplorable," but explained that it was also exceptional, since many universities in the deep south admit Negro students.

Commemorating its second anniversary, Baperki, an organization made up of Indonesians of Chinese ancestry, cabled the U.S. Supreme Court and Rep. Adam Clayton Powell expressing its esteem and support for their attempts to bring about an end to racial segregation.

Fraternal delegates from other Asian Christian councils are being invited to attend the third triennial assembly of the Indonesian Council of Churches, to be held at the Theological College in Djakarta July 8-15. The council consists of 30 regional and ethnic church bodies with a total membership exceeding 2.5 million.

WINBURN T. THOMAS.

Hawaii Churches Ask Labor Peace

Honolulu Council Urges 'Open Minds' as Sugar Strike Threatens—Graham Rally Draws 20,000

HONOLULU, March 28.—As the only "third party" which has expressed public concern over the possibility of serious labor trouble in Hawaii's sugar industry, the Honolulu ministerial association is receiving a good deal of attention just now. On March 20 it issued a statement calling for "more open minds" on the part of both the industry's leadership and the International Longshoreman's and Warehouseman's Union. Now Harold Jow, pastor of the United Church of Christ (Congregational) and president of the ministerial group, has appointed a committee to give further study to the issues involved in the dispute. Negotiations have reached a virtual standstill in the industry, with management stating it has made its "final offer" and labor threatening to strike. A prolonged strike in this largest single industry in Hawaii would result in serious economic distress.

Billy Graham Rally Draws Crowd of 20,000

With only two weeks' notice, Billy Graham addressed 20,000 people gathered for a rally at the Honolulu stadium March 11. Observers were surprised at the turnout, largest for any religious event here within memory. Virtually every Protestant church in the territory supported the rally, and the Honolulu council of churches provided headquarters for arrangements. More than 1,800 persons, the overwhelming majority of them already church members, signed "decision" cards. Many clergymen who had been skeptical of Graham and his methods were nevertheless impressed by the warmth of his personality and his willingness to work with the established churches.

Episcopalians Vote to Complete Cathedral

Plans to complete St. Andrew's Cathedral were approved at the 54th annual convocation in February of the Protestant Episcopal missionary district of Honolulu. Canon Paul Savanack, formerly rector of St. Peter's Church, was named to serve as treasurer of the district and administrative assistant to Bishop Harry S. Kennedy. Canon Savanack served as general manager of his church's General Convention here in September. Special guest and speaker at the convocation was Suffragan Bishop Henry Herbert Shire of the diocese of California. Bishop Kennedy announced plans for a "Day of Witness" on Pentecost, May 20. Every Episcopalian in the diocese will be urged to attend church on that day.

Hawaii Gets First Look at 'Visitation' Evangelism

A successful territorywide visitation evangelism campaign—the first ever attempted here—was conducted by the Honolulu council of churches in February. Over-all leadership was provided by H. H. McConnell of the National Council of Churches' department of evangelism. Participating in the

effort was a 12-man team of Methodist ministers from the mainland headed by C. Lloyd Daugherty of the Methodist Board of Evangelism. Ira D. Black of the Congregational Christian Board of Home Missions, here for a visit, also helped out in the campaign. About 40 per cent of those persons visited expressed their willingness to affiliate with a church. Dr. McConnell said this percentage was high in comparison with results on the mainland. Since a large proportion of the islands' residents come from non-Christian backgrounds, the preaching-mission type of evangelism has not proved effective here.

Priest Warns Catholics Against N.C.C.J.

In a recent address to members of the Chinese Catholic club, Fr. Charles A. Kekumano, chancellor-secretary of the Roman Catholic diocese of Hawaii, denounced World Brotherhood, the local chapter of the National Conference of Christians and Jews. Charging that the organization is "secularistic" and is "causing divorce of Christian truth from life," he told club members that they "should not and could not" join it. "The constant parading of religions and sects as if they were hardware for sale is doing a disservice to religion," he said. Later Bishop James J. Sweeny of the diocese issued a "clarifying" statement somewhat conciliatory in tone. Although the church could have no official connection with World Brotherhood, he said, individual Catholics could join it if they wished.

And So Forth

Numerous injuries occurring during Hawaii's traditional New Year's Eve celebrations brought demands that fireworks be banned. The issue has religious overtones, since fireworks are used in certain Chinese religious ceremonies. It is now proposed that special permits be granted for religious and ceremonial purposes. Prospects for a complete ban are dim—in this election year.

More than 5,000 persons attended the Easter sunrise service at the National Memorial cemetery of the Pacific. The speaker was Nelson C. Dreier, general secretary of the Hawaiian Evangelical Association of Congregational Christian Churches.

Two of Honolulu's best known Protestant clergymen have announced their resignations. Harold Jow of the United Church of Christ is to go to Princeton Theological Seminary for a year of study, and John R. Caton, vicar of St. Mary's Episcopal Church, has been assigned to supervise his church's work on Formosa.

Four U.S. church leaders visited Hawaii on their way to the recent World Council of Churches meeting in Australia: Franklin Clark Fry, Eugene Carson Blake, G. Bromley Oxnam and Liston Pope. Other recent visitors were Bishop Hanns Lilje of Germany and Roy G. Ross of the (U.S.) National Council of Churches.

Protestant Episcopal Bishop Harry S. Kennedy, who has jurisdiction over Episcopal chaplains serving in the Far East, is on his annual tour of Korea, Formosa, Okinawa and Japan. RICHARD D. ISLER.

Theological, Medical Schools Offer Joint Course

Believed to be the first of its kind, a joint professorship of religion and health has been established at the University of Chicago—in the medical school and in the federated theological faculty. Granger Westberg, an Augustana Lutheran clergyman, has been appointed to the professorship, effective June 1. At present he is chaplain of the university clinics and associate professor of pastoral care on the federated faculty.

Launch Translation of Orthodox Texts into Modern English

The ancient texts of two sacred books used in communion services of the Eastern Orthodox churches are to be rendered into modern English by four biblical scholars headed by Luther A. Weigle, dean emeritus of Yale University divinity school. The project, expected to take about a year, was organized under auspices of the National Council of Churches' Division of Christian Education. It has the approval of Metropolitan Antony Bashir, head of the North American archdiocese of the Syrian Antiochian Orthodox Church, a constituent member of the N.C.C. The books will be used in the 88 Syrian Orthodox parishes in the U.S. and in parishes in other English-speaking countries.

The Church Roll

Norman L. Trott, formerly pastor of Methodist churches in Baltimore, Brunswick and Hagerstown, Md., was inaugurated president of Westminster Theological Seminary April 11. The seminary is soon to move from Westminster, Md., to the campus of American University, Washington, D. C.

V. E. Devadutt, internationally known theologian formerly on the faculty of Serampore College in India, will become professor of ecumenical theology and missions at Colgate Rochester Divinity School, Rochester, N. Y., in September. A member of the World Council of Churches' Faith and Order Commission, Dr. Devadutt gave one of the principal addresses at the Evanston assembly in 1954.

Charles C. West, Presbyterian, U.S.A., minister, has been appointed resident lecturer at the World Council of Churches' Ecumenical Institute at Céligny, Switzerland. Awarded the Ph.D. degree by Yale University divinity school last year, Dr. West taught at Cheeloo and Nanking universities in China until 1950, then served in the "fraternal workers" project carried on in Berlin by the Evangelical Church in Germany in cooperation with the World Council's reconstruction program.

C. Ellis Nelson, professor of Christian education at Austin Presbyterian (U.S.) Theological Seminary, Austin, Tex., has been appointed to succeed Lewis J. Sherrill, also a Presbyterian, U.S., minister, in the department of Christian education at Union Theological Seminary, New York city.

Robert Worth Frank, for the past nine years president of McCormick Theological Seminary (Presbyterian, U.S.A.) in Chicago, has announced his retirement as of Sept. 1. Dr. Frank, who was on the McCormick faculty for 27 years before becoming president, explained in presenting his request for retirement at the age of 66 that he feels a younger man should be appointed to guide the seminary from the beginning of its plans for expansion and development in the coming decades.

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